THE MONITOR

Power Without Knowledge,
Is Dangerous.

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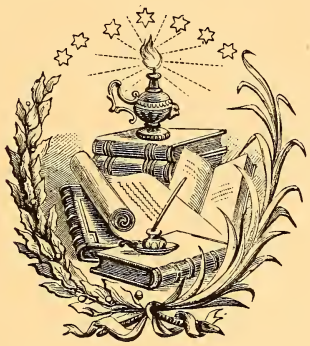
THE MONITOR

A Treatise of Many of the Leading Topics of the Day—Information Regarding Home and Political Economy—Causes of Money Panics and Depressions in Business—Causes of the Evils Existing in Politics To-day—The Necessity of a New Political Party—The Need of More Practical Knowledge—Why it is Essential to Make Environments



Especially Adapted for the Making of Health, Wealth and Happiness

"No man is so wise, but that he may easily err, if he will take no other counsel but his own."—Ben. Johnson.

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By transfer
The White House.

PREFACE

Every man, woman and child is desirous of acquiring something that will benefit them. They claim that knowledge is more valuable than any other gift bestowed on man, because it adds to his happiness, and, as light dispels darkness, so does knowledge dispel ignorance. If this were not true, why do we send our children to college for an education. We do it for their benefit, because we know that without an education, the child would be in as poor a condition as if crippled, and was compelled to secure a living by physical labor.

Now, in order to properly understand this, just recall some facts of the early history of the human race and compare it with our present condition. It has been accomplished by means of our seminaries, colleges and churches; by means of acquiring knowledge, and adding knowledge to knowledge, just like the placing of one brick upon another in the building of a house—one imparts and the other retains.

This will apply to the young man, whose condition is similar to that of the captain of a ship. He must study his chart, or else go to the expense of having a pilot, in order to be able to ascertain where all the shoals and rocks are, in order that he may make a safe run.

The purpose of writing this booklet is to develop in the minds of the readers, the great necessity of a change in our social customs; of making the environments adapted to the needs and requirements of the people, in order that they may obtain more pleasure and comfort.

We are all striving to reach this condition, and the writer has acquired certain knowledge during three score years, through force of circumstances, which led him through the various conditions of life, and have naturally enabled him to see the practical side of things, and the need of the requirements necessary to obtain the greatest enjoyment.

While I have not been reduced in the social scale of life and cannot speak from my own experience with the bitter cup, the sowing of wild oats and the reaping of a large crop, yet, having been in business, I travelled for many years from the Atlantic to the Pacific and from Maine to Florida, and having been endowed with a sense of keen observation, I procured considerable information, and thought that by imparting such knowledge, it would be helpful to those who have not had the opportunity of acquiring it.

The absorption of the knowledge contained herein will enable many readers to shape their environments so that they may make life just as they desire it. I feel that it is my duty to write this, although some people

may think it is presumptuous on my part in endeavoring to prevent people from making the mistakes that are common to all.

But, believing there may be some who will benefit by these instructions, I will endeavor to relate some of my experiences and impart the knowledge in as terse a manner as possible, with good will to all and malice toward none.

My long experience and observation have led me to believe that there is great need among the masses for more scientific knowledge, with regard to our present social customs and manner of living; therefore, my earnest desire is to try to establish a new regime of living with no other than a philanthropic motive in view.

I feel confident that after reading the contents of this book, you will be thoroughly convinced of the logical reasoning contained herein, and as you investigate further, you will see, as I do, my sincere desire to help you and others obtain greater enjoyment out of life instead of being compelled to resort to the present custom of using narcotics as a luxury.

How the Enviroments Cause the First Downward Step of Both Boy and Man by the Indulgence in the Use of Tobacco.

All the students of psychology admit that environments play a large part in the present condition of man.

We know that it is only natural for anyone to try to procure the greatest enjoyment out of life and to employ many methods to secure this. By so doing, we frequently make many mistakes. The greatest and most injurious of all is the use of those substances which have a deteriorating effect on the constitution of a person, such as tobacco, cocaine, absinthe and alcohol.

There are a great many people who differ with me and call them luxuries, in order to have an excuse for using them, thereby offsetting their evil effects. If you will only reason with yourself, you will see the inconsistency of adhering to the so-called "luxuries" because they are simply the gratification of a created want. One must reach an abnormal condition in order to enjoy these so-called "luxuries."

The use of tobacco, alcohol and other narcotics has become so universal, that the contracting of a habit will form a character, often making the person become obnoxious to his friends. I am convinced that the great need at the present time is a more practical knowledge of the evil effects upon the system.

There are so many devices for alluring the people, especially the young, because the older people have travelled the same road, and through experience have acquired the proper knowledge, and he uses the reasoning power which was given him by our Creator to protect himself from the pitfalls and snares set for the unwary; therefore, you will see the necessity of using your five senses, that no one may steal your honor, character and reputation.

It is logical with all hygenic teachings that anything that defileth the body defiles the mind. Contracting the habit of tobacco as a

supposed luxury is likened to a man who makes a drunkard of himself by imitating his imaginary fancy. By this he only reaps what he has sown, because he did not sow the right kind of thought.

You may ask the question, "How can I reason?" I would suggest that you ask yourself "what is the use of anything, if there is no benefit derived therefrom?"

There is a vast difference between the natural want for some nourishing food as a stimulant for the body, and the craving for narcotics; for an imaginary mental want and the want of a positive thing. A mental want that possesses merit, when created and gratified, affords pleasure, but the gratification of a narcotic want is likened to a person going up to a beautiful looking herb, whose branches are poisoned, and he becomes inoculated with its poisonous effects.

After this takes place, the only luxury he can have is by rubbing himself because of the poisonous effects produced by the inoculation of the herb which he came in contact with, and which caused the irritation. The inoculation takes place by the first use of a cigar or cigarette or the first quid of tobacco. Then, to subdue the irritation by continued use, you call it a "luxury;" therefore, the person who allowed himself to tamper with this imaginary beautiful plant by placing it to the lips, is likely to be compelled to rub the affected part with the poisoned leaves in order to obtain relief.

Now, in order to make this simile clearer and more comprehensible to the minds of the readers, I will say, that contracting the tobacco habit is the same as a person who sucks the pulp from a poisonous substance which contains a germ, which becomes secreted in his stomach and must be fed so many times during the day. Unless you do so, the nerves of your throat and stomach would become so distracted that the person would become very restless and unhappy.

Would you call it a luxury to allay the squirming of some reptile that you had swallowed and had remained secreted in your stomach? Then if you should undertake to discontinue its use, the greater the desire would be to supply it, and when supplied the luxury would be still greater.

Habits are a mystery, but their effects are alike every time. If

you allow yourself to tamper with a poison by which you know that your system will become diseased, you should give this matter your consideration. I do not wonder that this habit has become so universal considering the fact that there are five strong attributes in the composition of human nature.

The sight of others smoking is suggestive to some people of a pleasure, and aids the inherent curiosity, and makes them anxious to acquire it for fear that they will not obtain as much pleasure out of life as others. To illustrate: when the boy is acquiring the habit of smoking, the nervous system is compelled to overcome a sickening sensation and the boy is filled with pride through thinking that he has conquered an enemy.

The social and imitative nature of man is another reason for his being allured to the use of tobacco. Because of these attributes, the manufacturer, will plan to devise such a line of goods as to make this habit grow because he knows that habits are easily acquired but very hard to break. Experience has proven to the manufacturer that in order to increase his business he must make it easy for the boy to acquire the habit; he knows that if he should attempt to learn to smoke by using strong tobacco he would be made sick, and would therefore give up trying to imitate others, which would naturally result in a great falling off of the new recruits to the ranks of smokers.

The boy does not reason when he sees his father using tobacco that perhaps it was created for medicinal purposes and is a poison and not for people to injure themselves by its use. The only way the boy reasons is that it must be a great pleasure and he thinks that he would be missing a good thing if he did not learn to use it; and his aspirations are to appear like a man.

A boy does not reason that it is injurious to his health or growth, or that it is expensive, or that the man whom he sees, wishes he had never contracted the habit and would gladly break it if he could.

This important subject is worthy of great consideration by all those who have the best interests of the present and coming generations at heart. It is generally accepted by all students of physiology that narcotics have an injurious effect on the human system, and that one habit will gradually lead to another. The gratification of your want makes it a greater stimulant for the nervous

system. I feel confident that the use of tobacco is the cause of a larger part of the drunkenness existing to-day.

The reader will observe that ninety-nine per cent. of every hundred people who are strictly intemperate are users of tobacco; therefore, there is a greater need of more hygienic education of its uses and abuses, because anything that defiles the body weakens it, also has a tendency to weaken the mind, because the mind controls the body, and the result is that the person will be of a more corrupt nature.

No one can rise above his thoughts because of immoral habits and companionship of low vulgar natures, as his associations have much to do in forming his future. If he is strong physically, he is in much better condition to develop a strong mind, be self-dependent and able to battle with the many difficulties which he will be compelled to encounter during his life.

The opiate nature of tobacco reduces the vitality of the human system. All colleges and athletic associations, known to be winners, have been abstainers from the use of tobacco.

The people who use tobacco are likened to having a clog fastened to them. It requires all of his physical vitality to resist an unnatural intruder. As the boy forces the use of tobacco upon himself, his physical condition is not strong enough to drag the clog along, and he hinders himself from developing into a large and strong man as the Creator intended him to be.

By his imitative acts, he handicaps himself all his life. The effects are the same even when he is a man; he is not as able to withstand the physical or mental labor which he is compelled to perform. Many say, that the use of tobacco does not harm them. The contrary to this statement can be very easily proven. It is injurious because a strong man who uses it might be stronger and do his work, feeling much less fatigued, and a weak man may yet be stronger by refraining from its use.

There can be no middle ground to its effect. It is either a positive benefit or a positive injury. The reader may probably recall some one who has lived to be eighty or a hundred years old, and has used tobacco all his life. In my opinion, this does not prove anything in favor of tobacco, because the same person might have lived longer, if he had not used tobacco. His children might have

grown up stronger and have lived longer if he had not used tobacco.

We all know nature does perfect work, and is far reaching in her effects. It is a positive fact that the father would not use tobacco if he did not feel that it had some stimulating effect on the system. This effect must be produced by the action of the heart, thus causing it to beat more rapidly. If this is true, it is like putting spurs to a horse, which wear him out so much sooner.

Any poison is sure to have an evil effect on the system, which gradually becomes diseased, and this condition will descend to unborn children, who will inherit the effects, because the mother is compelled to breathe the impure air produced by her husband's foul breath from smoking.

Chilidren, whether born or unborn, may be compared to a plant. If compelled to grow up under unfavorable atmospheric conditions, they will be weak and puny. It is therefore evident, that it will be injurious to all who come in contact with the poison.

Some one might question, that if tobacco was not intended to be smoked, what was it created for? In reply to such an inquiry, I would state that tobacco was first cultivated as an ornamental plant. A great scientist extolled it as possessing medicinal virtues, for which it was largely recommended, until its use was abused and it soon was considered to be a luxury.

The Popes, Urban VIII and Innocent XI, and all the priests declared smoking to be a crime, and that its effects were injurious upon the system. The smokers were severely punished by the authorities of the various countries of Europe, and measures were taken to abolish its use.

There is no mention of the use of tobacco in the Bible. It was created simply as a plant, and, because of the imitative and social attributes of man, and the error of his youth, nature's law will always be true to cause and effect.

Thus, man, by his own instrumentality, will bring upon himself various ailments, by tampering with something that will injure him.

The physical effects upon the system from the use of tobacco, are numerous. A great many diseases can be traced to its use, such as cancer, constipation, dyspepsia, nervous affections, and, very frequently, the disease of the optic nerve. Dyspepsia is large-

ly produced because of the effect tobacco has on the saliva juice thus causing a large amount to be wasted when it should be kept in reserve to assist nature in digesting the food while eating; otherwise, the food will be swallowed dry without being moistened from nature's supply of saliva intended for that purpose.

It is generally accepted that an ounce of prevention is greater than a pound of cure; therefore, to avoid the condition of needing a cure the first prescription for the patient is, knowledge.

The writer's own experience with the first cigar and the first drink of whiskey brought him certain knowledge that he never would have obtained, but he did not profit by that knowledge as he should. When he became of age he accepted the advice of persons older than himself and acted according to their advice, coupling the same with his previous knowledge. When he was asked to smoke, he had the resolution to say "No." Since that time, he has been a total abstainer from tobacco and liquor, over forty years; and has always enjoyed the blessing of good health. He has no regrets whatever for the loss of the enjoyment of the so-called "luxuries," but as the habit did not become firmly fixed with him he cannot speak from real experience.

Apparently the users of tobacco seem to think that it affords as much enjoyment to others as it does to themselves, for you frequently see a young man walking with a lady smoking a cigar, and act as though he thought she ought to enjoy it as well as he, because he allows the smoke to blow in her face. Neither would the tobacco chewer hesitate to kiss his friend or wife, as lovers usually do.

This habit has a tendency to destroy the fondness or the natural love of inherent qualities that are known to the sexes. The unpleasant odor is repulsive and the friend or wife may not respond to his desires to be carressed. This will often cause a husband to seek others who would respond to his wishes, which will finally lead to uncongenial relations.

How would he appreciate his wife if her mouth was poluted with tobacco the same as his? Let the young man fancy how much he would appreciate his lady friend if she were a constant user of tobacco.

Some people might say that custom overcomes prejudice. I believe it is contrary to our physical being to change likes and dis-

likes because of customs. I believe there is not one woman in a hundred but who would rather that her husband did not use tobacco, but how can she help it? There is but one man in four who is not addicted to the use of tobacco; therefore, she is compelled to make choice and ofttimes accepts one with this habit rather than remain single.

The only thing to do is for the young, unmarried women to form an anti-tobacco society, not to accept the attendance of any who are users of tobacco. But this would be next to an impossibility; still, much might be accomplished by way of prevention. Every woman should secure one of these books and make a resolution that the gentleman must memorize or read it very carefully as many times as he is years old, and then subject him to catechizing by asking him the following questions:

How much tobacco is consumed annually in the United States?

How do the manufacturers seek to create the desire in boys?

How does it affect the nervous system?

Why does it affect his digestive organs?

What would be the total cost to a man for cigars, if he should buy three cigars a day at five cents each, commencing when he is eighteen years of age, and continue until he is over seventy years of age?

When was tobacco first used in America?

What country established a law prohibiting the use of tobacco in the United States?

How many houses could be built each year at $2,500 apiece, out of the money consumed for tobacco?

Is there any special value to the United States in raising and selling tobacco as a commercial article?

What effect does tobacco have on the system, and are those who use it more liable to become drunkards?

What is the use of tobacco for medicinal purposes?

What is the medicinal value of alcohol, and what is its effect on those who use it as a beverage?

If it takes five drinks to make a man drunk, how nearly drunk is he, when he takes one drink?

How many people die annually because of the drink habit?

How many drunkards are made each year, allowing three to every saloon?

How many purchased votes do the saloons control, allowing ten to each saloon in the United States?

How many people are in the almshouse because of the drink habit?

How many people are there in the penitentiaries from the same cause?

Why does the drink habit make labor cheap?

The object of all the foregoing questions is to cause the reader to make himself familiar with the contents of this book. He will then be able to answer them correctly. This should be read carefully by every man, particularly those who have matrimonial intentions. It will be of great benefit to him for his own future happiness and welfare.

The young lady should, by some means, endeavor to place one of these books in her friend's hands. She may in the course of nature become a mother. This thought should make her interest in man four-fold greater, than if she remained in the single state of blessedness, which frequently is far more preferable than marriage, unless the husband acts in accordance with her wishes.

He can make her happy by practising the teachings contained herein.

Our lives are made happy by conforming to such knowledge as will make a person lead a consistent life from true manliness. A man who is killing himself with drink, is just like a man who is pounding his own with a brick. He fixes his own punishment, as he is sure to reap what he has sown; therefore, a woman's happiness largely depends on her husband, and he will see the necessity of storing his mind with such knowledge as shall fit him for making his wife happy.

When a boy is in his 'teens, the mother plays a large part in making him a man, as the early years of the boy's training shapes his whole life. If he is addicted to the narcotic habit, it will soon become his master, I will therefore endeavor to give mothers a little advice, as to how they can prevent their sons from using tobacco and intoxicating drinks.

The first requisite is for the mother to especially interest herself in her son's future welfare. Tell him that you have just learned something, which, if he will follow, will be worth many dollars to him. Ask him if he would not like to know what it is. Tell

him that if he will read this little book through as many times as he is years old, you will give him a certain sum of money as you may see proper every time he reads it.

It would be advisable for you to read it through with him, and fully explain it to him, and, then see that he reads it himself every week or month, as you may see proper. When he begins to read the book, tell him that if he will follow your advice, and not use tobacco, you will give him a gold watch when he becomes of age, and, after he has read it through, he will be ready to make you a promise. This little experience has been within the range of the writer. His mother gave him a gold watch for not smoking until he became of age.

Now, in order to assist him in keeping this promise, you might occasionally mention, in a very casual way, that the use of tobacco is a filthy habit, and how men injure themselves by its use. You could show him an example of a boy who is short of stature, and tell him that the reason he is short is because he uses tobacco. You can show him how much brighter the girls are than the boys, because the girls do not use tobacco. Tell him that all the best athletes do not use tobacco.

The father can also assist in discouraging the use of tobacco, by approving the mother's undertaking and advice, and assuring the boy that he will get his present if he keeps his promise not to use it.

The best way to prevent them from forming a bad habit, or to enable them to break it, is to instill in their minds a thought of its disgusting nature, and make an object lesson to him by drawing upon his imagination, and showing them that it is distasteful and not to let his mind dwell upon it as being in any way pleasant or enjoyable, because we know that our minds have a great influence upon our physical condition, and that by dwelling continually on the one subject of distaste, it will become unpleasant and obnoxious.

The nerves of his physical system have been educated to use tobacco, because of its being a supposed luxury.

When there is an appetite for drink, and it gets a hold on the system, it is due to an inflamed condition of the stomach. To assist those people in affecting a cure more rapidly, I would advise earnestly the following method as to how one may break the desire

for intoxicating liquors: When a person knows that the desire is controlling him, that he will go into a saloon by himself, solely because of the craving for drink. When this habit becomes so great that he cannot break himself of the use of intoxicating liquors, he should follow out the instructions herein named: First, don't allow yourself to be deluded that you can break off the habit, by gradually reducing the number of drinks, as the habit will, in nine cases out of ten, be sure to become more firmly fixed in the attempt to tamper with it by so doing. Second, keep away from your companions who cause you to be enticed into the saloons. Third, go some other way than past the place where there is a saloon and always refrain from looking. Whenever there comes over you a desire for a drink, banish it, by thinking how disgusting and horrid it is, and by thinking how dissipated some people are and rejected from society in which they at one time mingled. Also think of the red nose, blurred eyes and shabby clothing which are a result of this, and you don't wish to be like one. By securing a photograph of one of the worst form of drinking tramps, it will greatly assist you in refusing. I will be glad to mail you one free of cost. On this same principle, you will refrain from the drinking habit, just as you would not like to be like one of those tramps, as anything that is repulsive to the eye will gradually become repulsive to the mind. The author will gladly furnish further help and information on this matter. How you may cure yourself of the desire for strong drink, also how you may cure the habit of using tobacco, either chewing or smoking. If you will write me, I will gladly give you all the assistance I possibly can.

I have endeavored to show you the inconsistency of the use of tobacco and only insist that you reason for yourself and would impress upon you the seriousness of the poisonous effects on the system. By referring to page , which is a direct copy from Blaisdell's Physiological Book on Narcotics, the study of which is made compulsory in the public schools by some states, you should consider how wonderfully you are made.

Being made in the image of God, you have been given the power of reasoning, that would enable you to have control over yourself, and because of the reason, man is elevated above the beasts. Through the wise providence of God, he has withheld from the lower animals this power of reasoning, in order that they might

not know of their strength; that man may control them by placing the bit in the horses' mouths.

God has endowed man with but little instinct and intuition; he is therefore expected to use his power of reasoning, by imitating the animal in avoiding poison. You seldom hear of an animal eating poison or chewing it up and spitting it out. If such a freak should occur with a hog, the most filthy of all animals, man would place him at some state fair for the purpose of making money out of it. Some philosopher would verify the fulfillment of the Scripture that the hog still had the devil in him, as when he ran down into the sea and was drowned. Another scientist might declare that he had taken on the nature of man, because any who have studied the origin of man have always had a great difficulty in finding out the dividing line between man and the animal. No doubt it is a perplexing problem when you consider that a farmer raises a hog and sells it for money and lives from the proceeds or a man who manufactures cigarettes for the purpose of enticing boys to the habit of using tobacco, and using this money to live on when it has been proven many times that their death was due to smoking cigarettes. It is because of this they have been given the name of "Coffin Nail," and the origin of that name is credited to John L. Sullivan, the pugilist, who no doubt attributes his great physical strength to his abstaining from the use of tobacco.

Many people seek to earn money out of their environment, irregardless of the welfare of others. Sullivan would have continued to use the power in his fists to make money even though he injured his fellowman to do it.

The carniverous animal will kill others for its own sustenance. The animal by instinct seeks pasture, that will afford him a living, and, when the question of living is considered, there is very little difference between man and the animal. The difference is only due to a higher type of life.

Man reasons with himself. A dog takes up his own defence and ejects any intruder regardless of any question of right or wrong.

The above comparison shows us the great importance of using our power of reasoning, by the enforcement of the law. Both young and old should be educated in order to prevent the complete annihilation of our race. Some believe that if tobacco were used

as extensively among the women as with the men, the world would soon become depopulated and extinct.

We should not wonder at those who keep tobacco stores and seek a living in that way. Necessity prompted them to do so, but it is the large manufacturers who are at fault, because they encourage growing tobacco, and then manufacture it into rolls of poison to supply the demands of abnormal craving on the part of those who cannot deny themselves its use, because the nervous system has become so distracted that in order to pacify it, the user would do worse things than Esau, who sold his birthright for pottage.

You sell yourself for a roll of tobacco with fire on one end and you act the part of a fool on the other, because you have made yourself a slave to appetite; therefore, a man or boy who makes himself a slave by his own acts, must acknowledge that he is lacking in a good common sense, or he would not have bound himself to an appetite for narcotics which was in no way assigned to man as an attribute, but, is simply a habit which largely makes man's destiny. Habit is merely another way of spelling "Hell" in five letters, as it is necessary for a person to form a bad habit to prepare him for hell.

AN ESSAY ON HABIT.

A story is told of an English school master who offered a prize to the boy who should write the best composition in five minutes on "How to Overcome Habit."

At the expiration of five minutes the compositions were read. The prize went to a lad of nine years. Following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'abit.' If you take another, you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not wholly used up. All of which goes to show that if you want to get rid of a habit you must throw it off altogether."

Men would do almost anything in order to obtain a few puffs or chews to quiet their nerves.

It is a fact that whatever evil habit controls a man's better judg-

ment, reduces his manhood and strikes at the safety of the nation, making a large per cent. of the nation's demoralized beings at the disposal of any corrupt political machinery, and by the saloon, their votes are made corners like some monoply trust. Besides lessening his own self-respect a man is made poorer by the use of narcotics, just as a person would become poorer through fire consuming his uninsured property. In order to show those who are users of the poisonous weed where their money goes, I will give a few statistics, showing what he receives for his money. In it there is something of a destructive value, and is worse than being wasted.

CIGARETTE UNDER BAN ON READING RAILWAY.

SMOKING THEM ON TRAINS TO BE DISCOURAGED SO FAR AS POSSIBLE.

NO SALES TO MINORS.

Because of vigorous protest from Bishop Mackay-Smith, who recently wrote President Baer a strong letter on the subject, the Philadelphia and Reading Railway has decided to discourage cigarette smoking in every way possible, as a habit objectionable to the great body of its patrons.

Denial was given yesterday to the report that general orders had been issued prohibiting cigarette smoking about the stations or in smoking cars. It was explained that the company could not legally enforce such an order, and that it had no purpose to do anything restrictive of the rights of passengers or of the public.

MUST NOT SELL TO MINORS.

What has been done is to request the Union News Company to instruct its agents at all newstands on the Reading and in the

trains to observe strictly the law prohibiting the sale of cigarettes to minors.

Conductors and other trainmen of the Philadelphia and Reading Railway have been directed to see that school boys and others conduct themselves while on trains so as not to annoy other passengers.

It appears that one Sunday afternoon recently Bishop Mackay-Smith was coming in on a Chestnut Hill train. A party of boys were in the car smoking cigarettes, and the Bishop undertook to give them some good counsel. They did not take kindly to this, and when they got off the train at Spring Garden street a fire of disreputable remarks was shot at the Bishop.

EMPLOYES DARE NOT SMOKE THEM.

"Among our employes," said an officer of the Reading yesterday, "smoking of cigarettes, either off or on duty, is prohibited, just as is drinking. We will not knowingly employ or retain in the operating service any man who does either.

"Cigarette smoking is decidedly objectionable to many people. While we cannot bar any passenger from smoking cigarettes, not even a boy if he has bought them elsewhere, we can and will prevent sale of cigarettes to minors at our stations or in trains."

ILLEGAL NOW TO GIVE CIGARETTES TO MINORS.

WARE BILL, INCREASING SMOKING RESTRICTION IN PENNSYLVANIA, BECOMES A LAW.

Special Dispatch to The North American.

HARRISBURG, PA., March 17.—Hereafter, it will not only be unlawful to sell cigarettes to minors in Pennsylvania, but even to give them cigarettes or cigarette paper.

The Ware bill, providing for this new prohibitive, was signed to-day by the Governor, after passing the Legislature.

The present law prohibits simply the selling of cigarettes, but the new act provides that "if any person or persons shall furnish cigarettes or cigarette paper, by gift, sale or otherwise, to any person or persons under 21 years of age, he or she so offending shall be guilty of a misdemeanor and, upon conviction, shall be sentenced to pay a fine of not more than $300 or not less than $100."

CIGARETTES BARRED FROM WISCONSIN.

MADISON, WIS., March 17.—A drastic Anti-Cigarette bill, previously passed by the Assembly, was passed by the Senate to-day. The bill makes unlawful the sale, gift or importation into Wisconsin of cigarettes or cigarette materials.

CRIME TO CARRY A CIGARETTE IN INDIANA.

GOVERNOR SIGNS BILL THAT RESULTED IN BRIBERY CHARGES BY LEGISLATORS.

INDIANAPOLIS, IND., March 1.—Cigarettes and cigarette papers are barred absolutely from the State of Indiana after June 1, 1905.

They cannot be manufactured or sold—but, what is more to the point, it will be an infraction of law "to keep or own or be in any way concerned, engaged or employed in owning or keeping any such cigarettes, cigarette paper or wrappers."

In other words, they can't be smoked.

The prohibitory measure, the passage of which in the State Legislature resulted in sensational bribery charges, was signed by Governor Hanly to-day.

For the first violation of its provisions a fine not exceeding $50 may be imposed, and for a second offense a fine not exceeding $500, or a jail sentence of six months, may be imposed.

REMARKS TO THE YOUNG MAN WHO MAY READ THE CLIPPINGS OF A DAILY PAPER ON THE RECENT LAW PASSED PROHIBITING THE SALE AND USE OF CIGARRETTES.

In order to secure proper conception as to why the Legislature passed such a law, will say that all laws are made in the interest of the Commonwealth. Our government was founded on this principle. Laws are more or less like a school master.

When you know of the existence of a law, you refrain from doiny anything to violate it because of the penalty imposed. It also protects you from some one else doing you an injury; therefore, by not breaking the law yourself, you are benefitted physically, mentally and morally. Any one who breaks a law not only brings upon himself reproach and ostracism by his friends, but it has a moral effect on his conscience in not having done a just act. All laws are intended for your own good, and you get the benefit of the law, by not breaking it, as the Scripture says: "The way of the transgressor is hard." This does not apply simply because you have broken some law which would be evident to the entire public, but you enforced it to its fullest meaning upon yourself by the violation of any moral law. You will have to pay the penalty in some way, as the moral law is the same as the foot rule. If you take anything from it, you rob yourself, as that is the one with which you are measured. If you give yourself short measures by inconsistent acts, you are the one who is being cheated, as every wrong act tends to lower you in the estimation of your fellowmen, and you deprive yourself of considerable pleasure by your own as well as the incontistent acts of others, because he that steals my good name, makes me poor and miserable. The law of cause and effect, by its action and reaction, seeks its proper place, just the same as water seeks its level; therefore, no man or boy can afford to do an immoral act, secretly or openly, which would not

have its evil effects on himself as well as others. If this were not so, it would be passing an insult if it did not have its influence upon some one.

Man possesses certain attributes, and in whatever form a temptation comes, you allow it to master you. One of the most prominent attributes of human nature is a disposition to gamble, taking a chance, whether it is in the form of a get-rich-quick scheme or a forgery, or something similar that you would not like the public to know. You gamble on your character and when you believe the public has any confidence in you it often acts as temptation, as in nearly all cases, those people who have been guilty of great crimes in the financial world, are those who once had a great reputation for honesty, and only required a continual practising of the same to retain a position, as a vessel is no stronger than the weakest link in its cable.

The whole human race is governed on this principle, as all nations are governed by the moral principle involved in the law which is made in the formation of the constitution of the United States; therefore, every imprudent act helps to destroy the government, as no government can exist unless it is conducted on this principle, and if you are not the one to help, you are depending on your neighbor for help in sustaining the government, and thereby letting some one else fight the battle for good government. By supporting the right kind of party by your vote there will be a living for everybody by acting and living honestly. Do not those who practice honesty in all their dealings prosper and get along more happily than others who do not? And it is evident there would be much more happiness in the world and all would endeavor to do the right thing if it was not for the wrongdoings of those who by their disreputable ways and persuasion to induce one to endorse or loan money or invest in some get-rich scheme when they know, at the same time, the purpose is to swindle you by getting your money.

The loss of the money does not make all the unhappiness when you find you have been swindled. The worriment over it causes much concern and vexation. Many times you resort to law to recover the same, causing additional trouble. This condition can be verified by millions.

But if these shady transactions and swindling schemes afforded

those who practice it some pleasure, it would not be so bad. If they were made happier by doing so, even if they had practically stolen it, directly or indirectly.

There are three causes to prevent them from realizing much enjoyment out of ill-gotten gains, and it is next to an impossibility to procure anything in this world in a dishonest way unless you have to pay for the same by loss of reputation or worriment to himself, as the one who deceives and endeavors to cheat or swindle another feels that he would not like to be served in that way, and would rather have procured the money in a straightforward, legitimate way. And by not doing so, there is more or less pricking of conscience because of their past doings. Second, they are thinking quite often of the legal and criminal side and that would disgrace their family. Third. There are a very few who do not believe in a future existence, and because of their wrongdoings it is often continually marring their happiness because of the manner in which they acquire the money. They become extravagant and the money soon drifts away. Like the story of an Irishman that went into the milk business and made quite a small fortune, but he was dishonest and used plenty of water in his milk, thinking he would return to his old country with some of his wealth, and while on board of the ship he was looking over his bags of gold. They had a monkey on board that was full of pranks, who, grabbing one of the bags of gold, running up to the mast-head, he began throwing a piece of gold on the deck of the vessel and one overboard, and continued keeping this up until all the gold coin was removed from the bag. When this was done, the milkman said, "Don't that beat the Devil? What comes by the water, goes by the water."

This will also apply to the seller or to the purchaser of tobacco. The seller knows that he does not give value received to his purchasers; the purchaser knows that he is not a law-abiding citizen, and both have acted together in violating the law. The purchaser knows that the law was made for his good, for he has been injured by an abnormal appetite created by using tobacco, which is injurious to his body, and the law makers act as a guardian to prevent him, as he has no more right to injure himself than anyone else, because by so doing he will become a burden on his relations, or a pauper to the county alsmhouse. The intention of the

cigarette law is to prevent one from doing himself an injury, whether it be in the form of using a pipe, cigar or quid of tobacco. The purchaser is being swindled; he involuntarily buys because of a forced appetite. The seller cannot consistently or legally take the man's money and console himself into believing that he is not responsible for the creation of such an appetite, because if it were not for him and others there would have been no opportunity for the young man to acquire the habit.

The excuses of the seller and user are numerous, and they are in evidence of their own disapproval, both having a feeling unlike those in legitimate businesses. Its consumption or the selling cannot be done with impunity. The best class of citizens do not wish to enter such business. I do not wish to infer that a person who uses or sells tobacco is not a good citizen; but there is such a thing as "good, better and best." He who has a filthy habit, and continues to gratify that habit, lacks that much of being the best citizen, and can only be classed where he belongs. The same applies to the seller, as long as he continues in the business. Perhaps you cannot see this distinction. Let me illustrate: If a man manufactures an article which is essential to the comfort and happiness of the human race, he should be classed as a benefactor. But the man who cultivates, raises, manufactures and sells tobacco in any form, cannot be a benefactor, because it is not a necessity. If he is not a benefactor, he is a hindrance to those who have a part in aiding to help their fellows. The whole human race is likened to an endless chain, one depending on the other, whether he be the common laborer or the millionaire, there should be no weak link to break the chain by having any business the product of which produces a deteriorating effect on the human race.

This is proven by the law above referred to. It was passed by the legislature, notwithstanding its evil effects. This alone should be sufficient to arouse public sentiment against allowing such privileges as the keeping of tobacco stores open on Sunday, as it only makes one more day in the week for them to cultivate the habit, and our boys will in due time become permanent smokers. If our mayors would see that the Sunday law was enforced, they would do a commendable act, just as the legislature who had passed laws prohibiting the sale of cigarettes. They have the

spirit of the benefactor expressed by a statesman, who, when dying, was asked what had afforded him the greatest pleasure in life. His reply was, "In doing good to others." Therefore the spirit of the legislature is like the honorable statesman, in trying to do good to others. Knowing by experience that they had become addicted to the use of tobacco, and they may have sons who have also become victims, and they know that "habit" and "hell" are next-door neighbors. The sight of a number of men smoking produces upon the onlooker the following three impressions: first, wonder; second, amusement, and third, pity. He wonders that an intelligent being would allow himself to be trapped into the delusion that he receives comfort and pleasure by the use of tobacco, and to be a possessor of the pleasure he must, of necessity, contract a desire, and the uncouth saying that it is only fit for kings to have, because it is such a luxury to scratch and to subdue this scratching, he must scratch a match to start a fire, that he may allay the internal itching of the nerves of the stomach before he can get his physical condition in proper shape. He must consume some combustible substance, likened to building a fire to a boiler to get up steam before he can read a newspaper properly or add up a column of figures. But, knowing all this, we still continued to wonder, until we have consulted the encyclopediæ and ascertained the origin of the use of tobacco, as heretofore mentioned.

It was through the instrumentality of one person who discovered the injurious effects that the lawmakers of that country put a prohibitory law into operation preventing its use, but they, not understanding the psycological action it would have, enacted a prohibitory law, and that was the first great mistake made. If they had made the use of tobacco a punishment for crimes, instead of it being a supposed luxury, its use to-day would not have been so universal, because the sickening effect would act as a punishment, thereby making it disgusting.

Because of the great mistake in the use of the poison, those who have become victims to the narcotic habit are to be pitied, as all such dissipations are the stepping stones to greater evils; and instead of making the world a paradise, many millions have made their own hell by beginning the use of an article that was never intended to be used for that purpose.

Knowing that there is scarcely a mother or father in existence who does not have a greater or less desire for their children to grow up and be free from the vices, and without contracting the habit of the use of tobacco and alcohol; but how to prevent them is what puzzles them. The reason for this is largely due to the fact that they have not had that experience which forms a practical knowledge of how to succeed, which cannot be obtained, except from those who have had success through experience.

The writer is himself the father of two sons, who have always been total abstainers from tobacco and alcohol, this being due to the influence and teachings of their father—the methods employed by him in discouraging the use of these narcotics. He can recall many instances where, by his influence, he discouraged the use of the same, and they are now total abstainers from the use of tobacco and alcohol, because of his practical knowledge, and knowing that experience brings knowledge, and that we obtain the products of arts and science, and we ask you to listen to those who have had knowledge, and seek information from those who have made that particular line of effort a special study.

While you may think that your son ought to have enough respect for you to follow your advice, knowing that it is for his future welfare, you forget that he has not arrived at that age when he reasons from cause to effect, hence, of necessity, he only looks at the subject on its surface, without realizing that your only motive is for his good. He lets his selfish nature predominate, and he may not do that because he has a strong desire for tobacco, but because he wants to keep up with his social acquaintances; hence, he forms a controlling habit that commands him. If he did not smoke, it might appear to his associates that he was forbidden, or held under some one's restraint, and thus feel that he belittles himself in the estimation of his companions, and he will therefore smoke in their company even if he had no desire for tobacco, and for this reason the young man makes his own trap, when he contracts the tobacco habit. The man who sells you cigarrettes or tobacco secures your money and deludes you by making believe that it is a luxury; therefore, the fathers and mothers who are opposed to their sons using tobacco fail to accomplish their desire, because, apparently, their boy has more respect and cares more for his companions than he does for his

father and mother. If you have not succeeded in your desire to make him a total abstainer after reading this book, by writing to the Monitor Publishing Company we will forward you information as to how you may accomplish this.

Their failure to obtain the proper knowledge is based on the following couplet:

How few rightly think, among the thinkers few,
How many never think, but only think they do.
And for this reason, the cause that needs assistance,
Against the wrongs that need resistance, and for the future in the distance,
And the good that I can do.

Physical Effect of Tobacco on the System.

The constituents of tobacco smoke are numerous, but the prominent ones are carbonic acid, carbondioxide, ammonia gases; carbon or soot, and nicotine. The proportion of these substances varies with the different kinds of tobacco, the pipe and the rapidity of the combustion. Carbonioxide causes a tremulous movement of the muscles of the heart. Ammonia bites the tongue of the smoker, excites the salivery glands and causes dryness of the mouth and throat. Nicotine is a powerful poison. The amount contained in one or two strong cigars, if thrown directly into the blood, would cause death. Nicotine itself is complex, yielding a volatile substance that gives the peculiar odor to the breath and clothing and also a bitter extract which produces the sickening taste of an old pipe. In smoking, some of the nicotine is decomposed, forming pyridine, picoline and other poisonous alkaloids.

PHYSIOLOGICAL EFFECTS.

The poison of tobacco, set free by the process of either chewing or smoking, when for the first time is swept through the system by the blood, powerfully affects the body. Nausea is felt, and the stomach seeks to throw off the offending substance. The brain is inflamed, and headache follows, the motor-nerves becoming irritated, giddiness ensues, thus, nature earnestly protests against the formation of this habit.

But, after repeated trials, the system accustoms itself to the new conditions. A "tolerance" of the poison is finally established, and smoking produces none of the former symptoms. Such powerful substance cannot, however, be constantly inhaled without produc-

ing marked changes. The three great eliminating organs, the lungs, the skin and the kidneys, throw off a large part of the products, but much remains in the system. When the presence of poison is constant, and especially when the smoking or chewing is excessive, the disturbance that at first is merely functionary must necessarily, in many cases at least, lead to a chronic derangement.

Probably in this, as in the case of other deleterious articles of diet, the strong and healthy will seem to escape entirely, while the weak and those predisposed to disease will be injured in direct proportion to the extent of the indulgence. Those whose employment consists of active, outdoor work, will show no sign of nicotine poisoning while the men of sedentary habits will sooner or later be the victim of dyspepsia, sleeplessness, nervousness, paralysis or other organic difficulties. Even where the user of tobacco himself escapes harm, the law of heridity asserts itself, and the innocent offspring, only too often inherits an impaired constitution, and a tendency to nervous complaints.

IS TOBACCO A FOOD?

Here, as in the case of alcohol, the reply is a negative one. Tobacco manifests no characteristics of a food. It cannot impart to the blood an atom of nutritive matter for building up the body. It does not add to, but rather subtracts from, the total vital force. It confers no potential power upon muscle or brain. It stimulates by putting off the nervous supply from the extremities and concentrating it upon the centers. But, stimulation is not nourishment. It is only a rapid spending of the capital stock. There is no greater error than to mistake the exciting of an organ for its strengthening influence upon youth. Here, too, science utters no doubtful voice. Experience asserts only one conviction. Tobacco retards the development of mind and body. The law of nature is that of steady growth. It cannot admit of a daily, even though it be merely a functional disturbance that weakens the digestion, which causes the heart to labor excessively, that prevents the perfect oxidation of the blood, and be an effort to do the routine duties of life. The "whole" tobacco user is often cross, irritable,

and liable to outbursts of passion. The memory is also often impaired, for the same reason. The narcotic principle, the deadly nicotine, has become soaked into the delicate nerve-pulp, retarding its nutrition. The nerve-centers are no longer able to hoard up their usual amount of vital energy. Hence, arise the many and various nervous symptoms due to the poisonous effect of tobacco.

The external application of tobacco to chafed surfaces, and even to the healthy skin, will occasionally cause severe and sometimes fatal results. A tea made of tobacco, and applied to the skin, has caused death in three hours. A tobacco enema has resulted fatally within a few minutes. Smoking a large quantity of tobacco at one time, has been known to produce violent and even fatal effects. It rivals prussic acid in this respect. It takes about one minute for a single drop of nicotine to kill a full-grown cat. A single drop has killed a rabbit in three minutes.

EFFECTS OF TOBACCO ON YOUNG PEOPLE.

Tobacco in any form, has a peculiar injurious effect upon young and grown persons. It not only stunts their growth, but produces a weakened state of the system, which tends greatly to impair muscular and mental activity. The profound effect that tobacco has upon the nervous system, after the first trial of smoking or chewing, is a matter of familiar experience. Even after the system gets used to the narcotic, young people continue to suffer sometimes from nausea, dizziness, headache, muscular trembling, loss of appetite and general weakness.

The use of cigarettes by young people, cannot be too severely condemned. They are made of the meanest materials and often "doctored" with refuse substances, and even forms of opium, in order to give some bulk and "tone" to the originally cheap and filthy material. Cigarettes are so common and cheap, that their use by thousands of young persons has become a serious matter.

Here is one bit of advice to you to remember all the days of your life: Do not smoke or chew tobacco, if you wish to keep strong and well and succeed in life.

USE OF TOBACCO FROM A MORAL POINT OF VIEW.

The effect of tobacco on the moral nature often shows itself in a selfish disregard for the rights of others. The smoker has no right to make the air about him unfit for others to breathe. He has no right to puff his smoke into the faces of people on the streets, or to pollute the air of public places which others are obliged to share with him.

The fact that he does this knowing that to many people the fumes of tobacco are offensive, and that some are made ill by it, shows his lack of refinement as well as moral sense. Other evidences of the same character are the filthy habits of expectorating on sidewalks, floors, stoves and other objects, which habit characterizes both smokers and chewers of tobacco, and disgusts all cleanly people.

It is no mark of friendship or courtesy to offer a person a cigar or cigarette, for it is virtually asking him to take what will be to him more or less of an injury instead of a benefit.

TESTIMONY.

"On entering college, Yale, the class of '91 had a list of thirty-eight tobacco users, or about eighteen per cent. of the two hundred and five men. At the beginning of the junior year, this per centage had been slightly increased, although eighteen of the men who had been recorded as tobacco-users, had left college for one reason or another. At the end of the senior year, the record stand as follows:

"There are twenty-seven men who have never used tobacco.

"There are twenty-two men who have slightly used it at rare intervals, of whom six have begun the practice in the last term of the senior year.

"There are eighteen men who have been hard smokers at different periods of the course.

"There are seventy men who have used it regularly.

"In weight the non-users increased 10.4 per cent. more than the regular users, and 6.6 per cent. more than the occasional users. In

the growth, the non-users increased twenty-four per cent. more than the occasional users. Prof. J. W. Seaver, M. D., of Yale, in the University Magazine, June, 1891.

ACTION OF TOBACCO.

When tobacco is indulged in to any great extent, it produces confusion of sounds in the head, with ringing in the ears, and imperfect vision, sometimes amounting to total blindness. If it does not have such a powerful effect, it leaves the person nervous and irritable, and unfit for manly work, mental labor or any usefulness whatever. Tobacco is such a deadly poison that physicians scarcely ever prescribe it as a medicine.

Cigarettes should not be smoked by young persons, as they are nothing but tobacco in small packages, and are often mixed with other articles, as opium or refuse matters, which are very injurious to the health.

ACTION OF TOBACCO ON THE CIRCULATION.

Tobacco makes the blood too fluid and causes palpitation of the heart. Its continued use injures the red corpuscles of the blood, and greatly disturbs the action of the heart and blood vessels. It has been shown recently, that while the pulse is 72.9 among non-smokers, the average pulse of those addicted to the use of tobacco is 89.9, an increase of about seventeen pulsations every minute. That is to say, that to every thousand pulsation, in one who does not smoke, there would be one thousand two hundred and thirty-three pulsations in him who does smoke. The effect of such increased action of the heart must be very injurious, giving it increased labor, and increasing the number of beats of the heart about twenty-four thousand every day.

THE EFFECT OF NARCOTICS.

Opium, Indian hemp, chloral and other narcotics that are resorted to so blindly by many persons under the mistaken idea that they derive pleasure from their use, will affect the heart or the circulation through their influence on the nervous system. They would be avoided as poisons, which should not be used except under the advice of a physician, who will be studied more fully when we come to consider the Physiology of the nervous system.

When the Europeans first visited New Zealand, they found the natives the most finely developed and powerful men among the islands of the Pacific. Since the introduction of tobacco, *for which these men decimated in numbers,* and so reduced in stature and physical well-being as to be an altogether inferior type of men."—*New York Medical Journal.*

Tobacco reduces the intellectual power of a body. It does this by opposing mental application and effort, or else by producing deterioration of the intellect, probably both to a greater or less degree. Dr. Edward O. Otis in the Boston Medical and Surgical Journal.

RELATION OF ALCOHOL TO THE DIGESTIVE ORGANS.

Is alcohol a food? To answer this question let us make a comparison. If you receive into your stomach a piece of bread or beef, nature welcomes its presence. The juices of the system at once take hold of it, dissolve it, and transform it for the uses of the body. A million tiny fingers (lacteals and veins) reach out to grasp it, work it over, and carry it into the circulation. The blood bears it onward wherever it is needed to mend or to build "The house you live in." Soon it is no longer bread or beef. It is flesh on your arm. Its chemical energy is imparted to you, and it becomes your strength.

If, on the other hand, you take into your stomach a little alcohol, it receives no welcome. Nature treats it as a poison, and seeks to

rid herself of the intruder as soon as possible. The juices of the system will flow from every pore to dilute and weaken it, and to prevent its shriveling up the delicate membranes with which it comes in contact. The veins will take it up and bear it rapidly throughout the system. Every organ of elimination, all the scavengers of the body—the lungs, the kidneys, the perspiration glands, at once set to work to throw off the enemy. So surely is this the case, that the breath of a person who has drunk only a glass of the lightest beer will betray the fact.

The alcohol thus eliminated is entirely unchanged. Nature apparently makes no effort to appropriate it. It courses everywhere throughout the circulation, and into the great organs, with all its properties unmodified.

Alcohol, then, is not like bread or beef, which, when taken hold of, broken up by the mysterious processes of digestion and used by the blood. It cannot, therefore, be regarded as an element or food. "Beer, wine and spirits," says Leibig, "contains no element capable of entering into the composition of the blood or muscular fibre." "That alcohol is incapable of forming any part of the body," remarks Cameron, "is admitted by all physiologists. It cannot be converted into brain, nerve, muscle or blood."

EFFECT UPON DIGESTION.

Experiments tend to prove that alcohol coagulates and precipitates the pepsin from the gastric juice, and so puts a stop to its great work of digestion.

The greed of alcohol for water causes it to imbibe moisture from the tissues and juices, and to inflame the delicate mucus membrane. It shows the power of nature to adapt herself to circumstances, that the soft, velvety lining of the throat and stomach should come at length to endure the presence of a fiery liquid which, undiluted, would soon shrivel and destroy it. In self-defence, the juices pour in to weaken the alcohol, and it is soon hurried into the circulation. Before this can be done "it must absorb about three times its bulk in water;" hence, very strong liquor may be retained in the stomach long enough to interfere seriously with the digestion and to injure the lining coat. Hab-

itual use of alcohol permanently dilates the blood-vessels, thickens and hardens the membranes; in some cases ulcerates the surface, and, finally, "so weakens the assimilation that the proper supply of food cannot be appropriated."—(Flint.)

This is one of the ways in which alcohol injures the brain. Such injuries of the brain cause injurious changes in the character and ability of the drinker. The brain of the habitual user of alcohol is often found after death to be unnaturally firm and hard, as if it had lain for some time in alcohol. Alcohol has been found in such quantities in the brain of a drinker, after death, that it might be detected by its odor or by other tests.

When alcohol is taken, though only in small quantities, the brain of the drinker is gorged with blood. The mind may then appear unusually active, but it cannot do as good thinking as it could without alcohol. The old notion that a little wine, brandy, or any alcoholic liquor will help a person to better brain work is a great mistake. Alcohol is an enemy to the brain and to good brain work.

Alcohol paralyzes the cerebrum much more quickly than the cerebellum. In consequence its effect is to dethrone for a time both the intelligence and the moral nature, while the appetites and passions have sway in proportion to the amount of alcohol taken. The drinker loses his reason and judgment, and is left to do and say many things that he would not if his mind were clear. Kindness is thus turned to cruelty, honesty to dishonesty, and truth to falsehood. The natural affections of the drunkard seem blunted. He does not hesitate to cause the keenest pain to father or mother. He often deserts his wife and children, leaving them to starve or freeze while he spends his last cent for drink. In this way a man is often converted into a brute, dangerous to his family, to his neighbors, and to himself. Continued drunkenness often ends in delirium and death.

EFFECT UPON THE LIVER.

Alcohol is carried by the portal vein directly to the liver. This organ, after the brain, holds the largest share. The influence of the poison is easily traced. The color of the bile is soon changed

from yellow to green, and even black; the connective tissues between the lobules become inflamed, and in the case of a confirmed drunkard, hardened and shrunk, the surface often assuming a modulated appearance, known as the "hob-nailed liver." Morbid matter is sometimes deposited, causing what is called "fatty degeneration," so that the liver is increased to twice and thrice its natural size.

EFFECT UPON THE KIDNEYS.

The kidneys, like the liver, are liable in time to undergo through the influence of alcohol a "fatty degeneration," in which the cells become filled with particles of fat. The vessels lose their contractibility; and, worst of all, the membranes may be so modified as to allow the albuminous part of the blood to filter them, and so rob the body of one of its most valuable constituents.

HOW ALCOHOL AFFECTS THE NERVES.

Alcohol and other narcotics deaden the nerves, and so diminish their action. This effect first shows itself in the nerves which control the passage of the blood through the small arteries. The half-torpid nerves cannot keep the muscular walls of the blood vessels from expanding too much, and the minute vessels are gorged with the unusual redness which quickly shows itself in the delicate skin of the face.

If the alcohol is continued until the habit of drinking is formed, the derangement of the nerves becomes more marked. The heart is weakened and grows feeble in its action; the nerves loose control of the muscles and the limbs stagger; and all the organs are more or less out of order, because the nerves which ought to produce harmony of action are paralyzed.

EFFECT OF ALCOHOL ON THE MIND.

You have learned that water is an important part of the human body. A healthy brain is more largely composed of water than is any of the other organs. Anything that will deprive the brain of this water that should at all times saturate its tissues will injure it and make it unable to do good work, although alcohol has a strong affinity, or liking, for water. As it is carried by the blood to all parts of the body, it will not only unite itself to the water it finds, but will subtract water from the tissues, leaving them shrunken and unfit to do their proper work.

"It (alcohol) greatly lessens muscular tone and power. There is no evidence that it increases nervous influence, while there is much evidence that it lessens nervous power."—Dr. E. Smith in Philosophical Transactions for 1859.

"Alcohol is universally ranked among poisons by physiologists, chemists, physicians, toxicologists, and all who have experimented, studied and written upon the subject, and who, therefore, best understand it. It is not necessary to the action of poisons that it be always swallowed in fatal doses."—Professor W. J. Youmans, in his work on Alcohol.

No. 5.

"The diseases of beer-drinkers are always of a dangerous character, and in the case of an accident, they can never undergo the most trifling operation with the security of the temperate."—Dr. Edwards.

No. 6.

Alcohol inflames the stomach, weakens the power of digestion and assimilation, and cannot be long continued without disastrous results. It takes but a small quantity of alcohol to inflame the stomach and brain of persons who have not been accustomed to its use."

No. 7.

"I support the statement of the late Dr. Cheyene, that nothing more effectually hinders indigestion than alcohol. I hold that

those who abstain from alcohol have the best digestion; and that more instances of indigestion, flatulency, of acidity, and of depression of mind and body are produced by alcohol than by any single cause."—Dr. B. W. Richardson.

TOBACCO.

Dr. Kirkbride, in his report of the Pennsylvania Hospital for the Insane for 1849, states that "two cases in men and five in women were caused by the use of opium, and four in men by the use of tobacco." "The use of tobacco," continues he, "has, in many individuals, a most striking effect on the nervous system; and its general use in the community is productive of more serious effects than is commonly supposed."

> "Old men and young, beware! beware!
> A pipe of tobacco is Satan's snare;
> Not surer the net for birds is spread,
> By the pipe's sweet note to capture led,
> When the whiffs which the lovers of smoking take,
> Are sure to lead to the Stygian lake."

"What a blessing it would have been to mankind if all men had shrunk from this plague of the brain, as did the first Napoleon. One inhalation was enough. In disgust he exclaimed, "Oh, the swine! My stomach turns. It is a habit only fit to amuse sluggards."

"Alcohol is classed among the poisons by medical writers on poisons. I do not know of an exception among physicians. It is ranked among poisons from its effects upon the body analogous to those of the other poisons. What is said of the effect of alcohol must be true of all other doses, large or small, although the effect of very minute doses may be very imperceptible. Arsenic may be administered in doses so small as to produce no apparent ill effects; yet no one doubts that arsenic is a poison. If a person dies of delirium tremens, it is not the last glass that kills him, but every dose or glass he has taken in his life has conduced to the result"—Dr. Reuben D. Mussey, Professor of Anatomy and Surgery of Darmouth College.

Smoking tobacco weakens the nervous powers, favors a dreamy, imaginative, and imbecile state of mind, produces indolence and incapacity for manly or continuous exertion, and sinks its votary into a stage of carelessness or maudlin inactivity and selfish enjoyment of his vice.—Dr. J. Copeland, F. R. S.

It is our deliberate opinion that the unsatisfactory recitations and consequent failures at final examinations, so injurious to the interests of this establishment, are to be attributed in a great measure to nervous derangement caused by the common use of tobacco by the students. It becomes our duty to recommend some stringent measures to correct this practice.—Medical report of the use of tobacco by the Cadets of the U. S. Naval Academy.

HOW TOBACCO AFFECTS THE NERVES.

The general use of tobacco diminishes nervous action. It is a substance which enters into the system without furnishing any needed element. It is in the body, but not of it. In sufficient quantities it has a particularly paralyzing effect upon the nerves which control the muscles of the heart and is capable of weakening the heart's action to such a degree as to cause spasms and insensibility.

Tobacco leads to uncleanly habits and to carelessness of the comforts and rights of others. Smokers and chewers befoul with their tobacco the air which others must breathe, and eject upon steps, floors and sidewalk sits offensive juice.

ALCOHOL AND ITS INJURIOUS EFFECTS.

An appetite for alcoholic liquors with a weak will with which to control it, insanity, idiocy, and epilepsy, and other diseases of the brain and nervous system, are frequent results inherited by children from the drinking habits of parents. The late Dr. Willard Parker said of such cases: "When alcoholism does not produce insanity, idiocy, or epilepsy, it weakens the conscience, impairs the will and makes the individual the creature of impulse and not of reason.

Children inherit from their parents nerves weakened by the use of tobacco as well as of alcohol, and the lives of thousands of persons are thus made miserable. Usually the first drink and the

first smoke are found to be very disagreeable, but sometimes an inherited appetite shows itself and the sweet breath of the child becomes foul with the whiskey and tobacco which cannot be kept out of its way. Beginning with this unnatural appetite, habits are speedily formed which make his life a burden to himself and others.

Dr. B. W. Richardson says of the evil effects that result from the use of alcoholic liquors: "In whatever way the physician turns his attention to determine the persistent effects of alcohol, he sees nothing but disease and death, mental disease and mental death, physical disease and physical death." But great as these evils are, they do not stop with the health and character of the life of the drinker. We say a child looks like his father. That resemblance may not be confined to the face alone; the brain, nerves, and other organs may be as much like the father's as the face. Alcohol will shrivel the nerves and brain of the drinking parent, weaken his will, sear and blunt the conscience, and give him a craving appetite for more. It will make him course, cruel and brutal. As the face of the child may look like the face of the parent, so the child may inherit any of these conditions that alcohol has produced in the parent.

Liquor Traffic amd Modern Civilization.

The Liquor Traffic is the greatest of all problems. To know how to regulate the over-indulgence in alcoholic drinks has always been a perplexing problem, not only in the United States, but over the entire world, because of the physiological and phenomenal effects upon the human system. Men of all classes have endeavored to devise ways and means to obviate its evil effects, and their failures have prompted many to manufacture remedies to restore the victims, but all of these efforts have proven fruitless, and the effects have become so far-reaching that the Church and State have become alarmed, and, seeing the conditions as they exist, it should arouse every true patriot to give this subject consideration.

Then, because of the great necessity of preventing people from adding to their own misfortunes, states and nations have endeavored to legislate and make laws preventing its use or abuse, by regulating it. All such regulations up to the present time have proven failures. The present legislative system for licensing was established many years ago, with good intention and good purposes in view, but has been so abused that there does not remain one redeeming feature in it.

To advocate licensing as a remedy is vicious in principle, un-American, and unconstitutional, because it grants a special privilege to one and refuses it to another. The licensing of the sale of liquor becomes the most potent factor in the corruption of politics. You can, therefore, see the necessity for a political change, because anything that is morally wrong cannot be made politically right by a party that favors the license system.

Because of the conditions in politics I have been inspired to write this book, and shall leave it as a legacy to prevent the coming generations from following in the footsteps of the past; that I may impart such knowledge as will be helpful to every one in obtaining greater enjoyment out of life by a change in his en-

vironments. I will show that the present environments have made the condition of man what it is to-day.

Experience has proven that human nature will not change unless conditions are changed. Then we must change the environments and conditions to produce a better class of citizens, because of the two dominant desires in man's nature—first, graft and greed, and second, the possibility of a man being capable of contracting a habit which becomes a disease, and past history has shown no encouragement in preventing the use of alcoholic beverages.

With all the warnings in the Holy Scripture, "Woe be to the drunkard," and with all the knowledge of the arts and sciences, we still find the habit increasing, until now the consumption of liquor is estimated at eighteen gallon per capita, whereas, forty years ago it was only six gallons.

One would suppose that such an intelligent being as man is, he would become cautious and alert to all danger in the protection of himself and family, if he would give the question a few minutes' thought, recall the many thousands who have filled drunkards' graves, and those who are now on the way because of the ravages drink is making upon the human race, and the fact that many more have been destroyed through its use than by all the wars and pestilences combined.

The Bible says, "Come, let us reason together." Now, as we reason on all other matters that concern our best interests, we should in this matter, also, follow out the precepts of Christ's teachings.

There are thirty-two passages in the Bible warning people of strong drinks; therefore, unless we accept these teachings, we shall be in a far worse condition than the captain at sea without his compass, and it appears to me that we have been trying to run the ship of State without a compass when we have been ruling contrary to the teachings of Christ in regulating the liquor traffic, because by licensing the saloons it appears that we are trying to improve on the teachings of Christ.

Now, some one might say that the liquor question is a moral one, and does not belong in politics, and should be left to the work of the Church and other institutions. While I think that it has a place in politics as a moral issue, yet I am almost compelled to

think it has no place, because of the attitude which most of our good citizens take toward this question by their indifference.

The most needful thing is the power of reasoning—that is, as to the cause and effect. It will help you if you ask yourself how much you have ever done to prevent the liquor traffic, and how much it affects you financially, leaving out the moral side of the question, as it has but little influence in politics.

Now, to assist the merchants and taxpayers and the various other business men, I will make a few mathematical calculations. For example, take a city that has a population of 100,000, and allowing a saloon to every 500 people, there would be 200 saloons, and allowing six drunkards to every saloon, we would have 1200 drunkards. I will let those who investigate be their own judge what condition the person should be in to be classed as such.

It is my desire to show how the Church is affected by licensing the liquor traffic. Human nature is so constituted that whatever interest predominates, that interest controls the entire being. The origin of the political interest is in the home, and it gradually pervades a family and its various members. They talk and vote largely by the teachings and actions of their parents, especially regarding the political side of matters.

There would be no need of writing this book if such were not the case. But when we consider that the average length of the human life is 27 years, and that man is not at his best until he is 40—that is, physically or intellectually—it leaves a wide space for the many millions to err in judgment, because of ignorance, as it is sure to produce prejudice against education on the line of the so-called "luxuries," because it interferes with the individuals themselves—that is, that part which partakes of the animal in the manner in which he subsists.

There is an old saying that no one is capable of governing others unless he can govern himself. The percentage of these people is so small, and especially when it comes to a case of governing an appetite, which far exceeds our needs in supplying the animal mode of sustaining the body. But, in the wisdom of our Creator, he gave men reason and expected them to use it.

But, in this present age, the children of the devil are wiser than the children of God in seeking to devise ways and means to entice the animal nature, just as one animal is stronger physically than

another, and devours him for the sustenance of his body. If the children of the devil are shrewder in intellect than the children of God, and will not reason or consider, it is a case of the stronger devouring the weak by a stratagem of making environments to entice their prey, that they may live.

From the Christian Advocate.

ARE THOSE WHO OPPOSE THE LIQUOR TRAFFIC HYPOCRITES?

A position almost, if not quite, as startling in its legal aspect is taken by Dr. Rainsford's bishop. He brands those who would outlaw the liquor traffic and who make laws to prohibit it as hypocritics. Paul says: A bishop must be blameless, of good behavior, not given to wine, patient, not a brawler, not a novice. It is really not nice of any eminent man in the pulpit to brand the people of a State as Maine or Kansas, or of any community, as hypocrites because they differ from him upon methods of reform or the enforcement of ethical principles. There are hundreds of thousands of Bishop Potter's own church who are Prohibitionists. There are hundreds of thousands of other churches—sincere, devout, spiritual Christians—who are Prohibitionists. The bishop cannot afford to make such a remark about his fellow-Christians. No one is harmed by that ill-considered and uncharitable remark but the bishop himself. By it he forfeited the respect of hundreds of thousands of sober, thoughtful, godly people all over this country. For it he was applauded by the rumsellers everywhere. He is quoted by them approvingly in every saloon and drink brothel in the land. When rumsellers praise a minister's teachings, that is evidence enough that those teachings are wrong. When the Church mourns and the saloon rejoices, it is time for the bishop to retreat with repentance and confession.

The Church must sympathize with that class of laws which seek to stay evil and which seek the rescue of the oppressed. If they are imperfect, it cannot forsake them, but must enforce them and increase their efficiency.

The laws that prohibit the saloon are of the same character and intent as the commandments against theft, adultery, and murder. They are of the same class as the undisputed human laws against other forms of vice. They are one expression of Christianity. They oppose Belial.

But Bishop Potter tells an audience of Harvard students that we have no more to do with prohibiting the drink habit than we have to make a law against stale bread, and that stale bread kills more people than does liquor. He ought to know that we make laws against stale bread and impure milk and tainted meats and decayed fruit. It is not many months since a whole cargo of vegetables was thrown into New York harbor by the health officers. We have inspectors who go about the farms guarding our health against diseased cattle. We have laws locating abattoirs and regulating them. And we fine men heavily, or put them in State's prison for violating these laws. If we have as much right to suppress the rum traffic as we have to suppress stale bread, we have every right. It is our right and our duty to suppress every human custom and practice that destroys men. And if it were not so, it is a most puerile reasoning to defend or apologize for one evil by comparing it with another.

HYPOCRITES BECAUSE OF NON-ENFORCEMENT OF THE LAWS.

But we are all called hypocrites because we do not enforce better the liquor laws which we make. There are no laws on the planet, all things considered, that are enforced so well as the liquor prohibition laws in the States where they are in the constitution or the statutes.

How successful do you suppose New York State would be in enforcing the laws against murder if every surrounding State sympathized with murder and harbored murderers, or encouraged them and sent over into this State men to help the murderers? What would happen to the laws against theft under such circumstances? The Maine law often is charged with inefficiency, with an air of relish, by men who oppose it. But every State, until

you reach Kansas, is a free rum State, practically. The provinces on the east of Maine are so. The ships that come into her harbors and the railways bring in liquor in disguised parcels. Summer tourists by thousands clamor for liquor. Outside of Maine every artifice known to wicked ingenuity is used to defeat the working of the law. And yet for fifty years Maine people—Bishop Potter's hypocrites—have held fast to that law and answered every demand to modify it by making it stronger. For they know how infinitely it has wrought for their prosperity, in spite of every effort of the rest of the country to break it down. Her young men grow up in every part of the State without ever seeing a brewery or distillery, and scarcely one of them sees a liquor sign. The so-called saloons of Maine are not like our saloons. They are outlawed, and are rat holes into which no self-respecting young man would enter. And they are constantly raided. A minister is the high sheriff of Cumberland County, in which Portland is located. Another minister is the most likely candidate for sheriff of one of the other largest counties. Not in a generation have the Maine people been so in earnest to uproot by law liquor selling.

In Kansas last December there was over $87,000,000 in the banks of the State—five times as much as when prohibition went into effect. It amounted to $60 for every man, woman and child of the State. And this does not include the money in homes loaned out in other ways.

In 1899 the tax rate in prohibition Kansas was 40 cents on $1,000; in license Nebraska, 66 cents. The increase in taxable property in Kansas for a period of ten years was $200,250,000; in high license Nebraska, $92,000,000—a difference of $11,000,000 a year in favor of Kansas. From the years 1881 to 1889 the prison population of Kansas decreased 5 per cent., while Nebraska increased 167 per cent. In one year of this period Kansas consumed 6,000 barrels of liquor, and Nebraska drank 165,000 barrels. And all of this time every surrounding State was seeking to make Kansas drunk!

Under the circumstances the prohibition laws in the States where they have been made State laws have been better enforced than any laws under the sun. But what folly to condemn a law because it is violated. The logic would take from the statute

books all laws against crime, for there is not one of them that is not violated, and the violation of which do not escape in large numbers. But the violation of law calls with an unmistakable voice for more law.

CAN MEN BE LEGISLATED INTO GOOD MORALS?

Sometimes the method is opposed on the ground that men cannot be legislated into good morals. But the apostle teaches us that the law is "a school master to bring us to Christ." No one expects statutes to regenerate men. But they are safe-guards; they help to answer that prayer, "Lead us not into temptation." The two mountains, Sinai and Calvary, are the high peaks of the same range extending from the creation to the final judgment. The law came down upon the top of the one, the cross was set up on the other. The cross was the vindication of the law.

It is high noon when every man upon principles of good citizenship, to say nothing of high Christian ethics, should anxiously inquire as to how the uncompromising Gospel may be applied to every form of our natural and national life. There is peril in temporizing. The reasons why we cannot compromise truth are apparent.

We are a great people. We have inherited most terrific forces. We have become heirs of everything that has been thought and done before us. With these we are to do greater things than have been done. All of this calls for the soundest, strongest, wisest, and noblest type of manhood. It calls upon all to be men, to place every faculty and gift and power upon the altars of this age and of our land. We must clear the deck for the mightiest conflict of all ages, a conflict which shall be the sum of all conflicts. The Almighty has brought us to a summit from which we may see His plans and get some little measure of our responsibilities and possibilities. It is morning. It is time to sober off and come forth with every power at the fullest capacity.

It is an enormous crime to waste ourselves and our substance with befuddling intoxicating drinks in such a morning. There is no measure to the infamy of that man who brings a clouded brain by his own act to the magnificent problems of the hour.

What shall be said of a nation that encourages institutions that clog and befog the brains of its citizens? Do not talk of revenue. Sober men are the surest sources of revenue. Where now a dollar comes to the treasury from the rum traffic, a hundred would come from sober, saving industry, and thousands would be released from reformatories and prisons. But what are dollars? There is that which is of infinitely greater value.

We are a self-governing people. That means that what appeals to a national ruler appeals to all of our people—virtue, intelligence, sobriety, clear thinking. Any drunken man in this country is a drunken ruler. Every drunkard maker is an anarchist assassinating our rulers. Where shall the balance of power be? There must be no balance of power. All power must be of God and truth. All power must be sober. It is the morning. It is no time for drunkenness. The saloon becomes more monstrous, more hideous as the sun arises, as light streams abroad, as men are called to mightier responsibilities.

NO TIME FOR COMPROMISE.

The argument of temperance is in man's opportunity. Its judgment is in his responsibility. It is no time to cavil, to resort to compromising expedients, to incriminate intelligent and earnest men who go before us because they feel, as we do not, the force of the great question. Their mistakes are better than our sloth and indifference. And when I speak upon this matter, upon which we are too often silent because of rash advocates and fanatical methods to which we cannot commit ourselves, I have in mind more than a solitary sin, if any sin can be solitary and alone; more than a traffic, more than a mortality. I believe in every fiber of my being that this nation, that civilization, that the progress of the race, must have their foundations in a just ethical sense, and it must be a whole ethical sense. Its light cannot be mixed with darkness. Its good must not be tainted with evil.

The foundations of the republic were laid in faith and prayer and reverence. Its stability arose out of those foundations. It came near destruction by a great sin against human right and

liberty, and escaped only on rivers of blood by the lurid torch of war.

There is no perpetuity of any interest that is worth preserving except in righteousness. And that righteousness must mean temperance and charity, honesty and generosity, purity and helpfulness, the right use of sacred things, and the fear of God.

The world cannot give free rein to appetite. Its business is not sensual gratification and pleasure. These are incidental and subordinate means to the great end of earnest, strenuous living. Life is a stewardship. It has a tremendous accountability. Men have no right to withdraw their powers from the mighty strife, to blunt them, to deprave them. They stand for too much. They are related to interests the value of which all human wisdom cannot compute.

The whole people have a right to demand that every man stand at his post and do his best. When he does not, it imperils your interest. It may cost your life. It depreciates and perhaps destroys your property. All sound and sober-thinking men must see that no man liveth to himself and no man dieth to himself. "Ye are members one of another." The hand cannot be indifferent when there is gangrene in the foot. The eye cannot say, "We must live and yet live," when there is a cancer in the throat.

THE UNIVERSAL BLIGHT OF THE LIQUOR TRAFFIC.

We all suffer when any part of the body politic is diseased. The hundred thousand drunkards' graves hold the brothers, sons and fathers of the sober men of this country, and have withdrawn an army of producers and world-builders before their time. The same is true of the letting down of any moral standard, of the inculcation of any irreverence, the licensing of any loose tendency in ethics. If the narrow, shallow thinking that would secularize the Sabbath, that would give commercial respectability to drunkard-making, would herd by itself and gather its destructive work into its own zone, it would soon be exterminated by rapid processes of annihilation.

But, thank God, so far there have been those who will not admit into any fellowship with Christ the Belial of human indulgence

and irreverence. These save the ship when the insane, the infatuated, the unthinking, the chattering minds of shoal convictions and small horizon, on a day of summer calm at sea would throw over the compass and ballast and draw the fires from the furnaces.

Ah, how the times that try men's souls always have called for moral qualities! And the men who had them had been bred to them. They are not compromising or temporizing characters. How the great solitary peaks of unmixed truth stand reverent, sober, devout, righteous, like mighty guideposts along the highway of truth! Below are the malarial quagmires, bogs, and morasses of the Gospel of indulgence, fetid and dead to all religious sentiment, or bubbling with the effete gases of a frivolous sensuality, the home of the tadpoles of a philosophy, which, when grown, can only hop in their own muddy puddles.

The saloon fits the motto, "Eat, drink, and be merry, for tomorrow you die." But God expects better things of you. And when you come with every power at its best, cool, clear, strong, capable, the Son of Man hands you your commission, and, looking around upon His works and upon you, says, "Greater works than these shall ye do."

Think of the saloon as preparatory to these tremendous times, like a college or a Christian school! What agreement hath light with darkness? It is something we must get rid of at every cost. Every discovery, every invention, every new force, every extended horizon of thought, every revelation of destiny in every form of progress, all condemn us. The superintendent dare not put a drunken man on the engine of the Empire State Express. How dare we go into the new century with our leading business a drunkard-making industry, with millions of capital that intimidate politicians and hush to silence pulpits and subsidize the press and defy law?

A QUESTION OF ALARMING PROPORTIONS.

My friends, the question is one that is assuming alarming proportions. It increases in wealth and extends its borders; it is

damning society and borrowing the livery of the Church and enlisting ministers as its apologists. "It is a volcano quietly active. Church bells ring on its peaceful slopes, villages cluster about its crater, children pick flowers among its quiet lava beds. A puff of smoke, a distant rumble, a flash of sulphurous fire, a thin shower of ashes. These alarm some. But they are nervous people. They are fanatics. Yes, but there was a crevasse that opened last year and a hundred thousand were swallowed up. The church bells tolled, requiems were heard, and things went on as before, only there are orphans plenty and multitudes of widows and many widows' graves, the symbol on the tombstone —a broken heart. But then the crevasse was on the other side of the mountain. One has opened every year for ten years, for twenty years—a million graves, two million—no one man can number. But it is an inactive volcano. And the crevasse was on the other side. It was not under your home.

"But it is a volcano. Our Congress is built on it, our Legislatures are in its valleys, our homes are all up its sides, our churches, our schools, our manufactories; our ships are harbored at its base. We laugh, we ridicule the men who see the increasing activity of this mountain of perdition and warn us. We are getting used to it. We are insane. There can be but one end. It only defers. It will destroy." It cannot mix into civilization. It cannot thrive with it. It must destroy it or be destroyed by it. The source of the volcano's power and the source of the meadow's power are at the most opposite extremes. The best of the one devastates, blackens, ruins. The best of the other is beauty, fragrance, fruits, life. They cannot combine or co-ordinate. They have no agreement.

THE SALOON AN AGENCY OF DESTRUCTION.

As sure as time goes on, the unrestrained activity of the rum traffic will destroy the nation that is deceived by it. To-day it dictates to Legislatures from the Atlantic to the Pacific on easy

terms. It answers the men who oppose it, who lift up a warning voice, with a cloud of ashes. It abides its time.

Hundreds of thousands of graves are a mute but terrible warning. Hundreds of thousands of widows and more orphans piteously plead. It is the morning of a new century. We stand among the graves—graves as far as we can see. Did the yellow fever do it? Did smallpox make these graves—a million graves? No; had it been so we would have driven them out by processes of sanitation long ago. No; some men whom we call citizens did it. They paid us for the privilege with revenue for taxes. They voted for our party. They were our neighbors. And we let them do it. We said we could not help it, because it is not right to make laws against them, and if we did, sometimes they would break them. They would fill fifty thousand graves instead of one hundred thousand. And so they go on. And last year they dug in among these graves a hundred thousand new ones.

And we have gotten ourselves into such a condition that a voice from the pulpit speaks for a part of the business. And a bishop slanders the earnest soul that strives to prevent the people from exposing themselves to a calamity that kills like a deadly firedamp those whom it touches.

The misplaced confidence of the people is the opportunity of the volcano. He who instils false confidence in a time of peril is not a friend to the people. The Church and the saloon are as separate as the belching, sulphurous fire of a volcano and the gentle, fructifying sunshine of the springtime. One is a messenger of death, the other of life. One leaves in its track a denuded, excoriated, and blasted earth, horrible and decaying corpses piteously slain. The other wakes the earth to joy and beauty and peace and health. The Church and the saloon are as widely separated as the shower of ashes from the mountain and the shower of rain from the kindly world that waters the new-mown grass.

Christ and Belial never have been within speaking distance of each other. They have nothing in common. Light and darkness never agree; when one is present, the other is always absent. The coming of the one always means the destruction of the other.

NO AGREEMENT BETWEEN THE RUM TRAFFIC AND CIVILIZATION.

There is no agreement between the rum traffic and civilization. There is nothing that it touches that it does not blight. Its victims damn it from every quarter of the globe and out of every part of the earth in voices that moan up from shipwrecks of the sea, from the crash of railway wrecks, from conflagrations, from desolated homes, from murders' cells, from imbecile asylums, from destroyed businesses, from delayed and imperiled civilization.

If the rum traffic would go out of business and set itself to work to repair the horrible damage it has done, it could not pay the debt it owes in a thousand centuries. It must reckon, also, with immortal issues and eternal cycles.

I do not speak as a politician. I am not a third party man. I plead the cause. I would be untrue to this position of opportunity if I did not warn you that the teachings of Jesus Christ can have no part with anything that harms men, and if I did not summon you to the morning of a new creative epoch which calls upon every man to awake and soberly and in his right mind to offer his best powers to God, his Creator to serve his fellow-men.

Ah, what a sublime figure is that of Paul in an age of darkness, when men were groping their way. No concord between Christ and Belial. One personification of truth. No agreement between light and darkness. There is one north star, one magnetic meridian, and that line coincides in the top of the stars and on the earth where men sail their ships on varying seas. If men had held to that bold, uncompromising attitude until this time! If all called of God, opposing those who obtrude without sense or authority into the awful responsibility of teaching the people in religion and morals, had held firmly to this single standard, if all the people had walked by it, can anyone doubt that we long since would have passed the millennial stone?

The time is at hand. The hour has struck. The issue is plainly drawn. The blind must not lead those who see. The drunken man must not lead the temperate. The apologist must not lead the servants of God. Gold must not purchase us the

commandments. Pleasure must not deceive lives all too short for their serious stewardship. There are mighty issues to live for. Their hereafter is beyond our present sight. "Therefore let us not sleep as do others, but let us watch and be sober."

Why Do People Drink Intoxicating Liquors?

This may appear inconsistent to ask such a question, but there are many people, who have contracted the habit, but do not stop to think why they do. It is evident that the habit becomes so permanent that it becomes apparently a natural appetite, as in eating or drinking, which is required to sustain life. Why it should be so is a mystery, like thousands of other things, and we only have to deal with facts, as one of the inexorable laws in nature, and use our best judgment to the extent of our knowledge. The civil law does not excuse ignorance, neither does the law of nature, as nature does its perfect work, in any violation to natural laws. It is not natural for man to drink intoxicating liquors or use narcotics of any kind, therefore man's condition in life is solely produced by his environments. Man's social and imitative nature are the attributes that belong to him as his heritage. His environments are produced because of greed, and "I must live," like one animal subsisting upon another, knowing that if they can control his appetite they are sure to make a living. This evil of greed is ever ready to make opportunities to take the advantage of a social nature, by frequenting a by-way resort known as the saloon. These places are so adapted to his social condition, in forms of treating and other amusements pertaining to make social life possible, therefore the habit of drink does not come to man naturally but is acquired and is not according to instinct. If a person becomes habituated to intoxicants or narcotics by inheritance, that is unnatural and should be classed as a phenomenon. Statistics go to prove to what extent the appetite can be cultivated. It is written in God's word, "Come let us reason together." As there has been much accomplished by reasoning, ask yourself what is the use of acquiring anything on any line if it is of no use, in the way of benefit to assist you in your daily life. If you are a moderate drinker or a drunkard, compare yourself with the total abstainer if you suppose your life is any happier than his by any indulgence, as we must admit that all narcotic appetites are acquired and all the luxury you receive is in the gratifying a false appetite. To become a possessor of such appetites you must know the want of such narcotics. If the more desires a person has adds to his happiness, then the man who drinks, and uses tobacco and opium should be the happiest of all men. But the proof is on the contrary, as the fewer wants and needs a person acquires, physically, at least, is he the happier. There is much being said by some concerning the medicinal qualities of intoxicating liquors, and reasoning on the line of what

they appear to do. To those who retain that belief, we should recommend that it be prescribed by a physician, as all medicine is prescribed by doses, and this should be used as consistently as other medicines. But the large majority of people who think liquor is good as a medicine do their own prescribing and partake of it when they feel like it. They have been educated along this line by their ancestors, and when they have a tired feeling they have recourse to this kind of a stimulant. The time has come for all such delusions to be banished, as science has given abundant proof to the contrary. It has proven that the strengthening qualities as they term them, are absent, as all athletes, soldiers, and laborers can endure more fatigue and are stronger men, physically and mentally, by the non-use of intoxicating liquors. Why is this so? Because intoxicating liquors contain alcohol, and they cannot be produced unless by process of fermentation and decomposition. Separated from grain and fruits as found in nature for the sustenance of man, but separated by the device of man for greed, which causes more sorrow than any evil known. There cannot be any benefit from the use of the so-called stimulants, as solid substances or liquids must undergo a process of digestion and be asimilated to give strength to the body. Any fluid containing alcohol cannot be digested as it is contrary to nature and hinders digestion, as all liquors containing alcohol have a preserving nature. Much injury is done to the stomach and digestive organs to those persons using these drinks, expecting to derive strength from them. The alcohol cannot be digested, and therefore these liquors have not the merit of temperance drinks, and only act upon the nerves, brain and heart, instead of being carried off as other fluids. The action upon the brain produces intoxication. This being often repeated, the brain becomes weakened thereby, and like any other member of the body when in a weakend condition, fails to perform its work properly, because of its being overtaxed by the unnatural intruder which is forced upon the system, and not because of instinct or the natural desire, but as I have repeated before, by the condition of a long-practised custom. As a comparison the German says, "Dot me likes me beer," apparently as a child calls for a glass of milk. As this is true when we change the conditions the result is different, and a change would not be classed as sumptuary. A resolution upon the part of a person to change a habit does not deprive the person of his interest or innate attributes, but only causes people to reason on the cause and effect. The scriptures tell us that "Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise." The drink curse was discovered centuries ago and written by inspiration to warn the people of the danger of intoxicating liquors, as their effects physically were the same at that time as now. Long ago it was discovered that the action of intoxicants upon the heart was similar to the action of spurs upon a horse, driving it at a faster rate of speed, and thus wears the heart's action out that much the sooner, as it will beat from ten to twenty per minute more than the normal condition. When the effects are gone the victim must have recourse to some more of the same stimulant that caused the reaction, and this is where the delusion comes in. These bad effects very soon form a grizzly nature to the

brain, as nature tries to shield itself. Alcohol has a great affinity for water, and the sharp, stinging and burning qualities destroy much of the thin and watery matter of the body, depriving nature's perfect action on those who form the drink habit, and do not have the power of resisting temptation. Such effects are a great hindrance to a higher development of man, and they are the cause of much crime whether under the influence of liquor or not.

MORE INTERESTING STATISTICS.

New York consumes more beer than any other city in the country. During the year 1896, 4,918,808 barrels of beer were sold in the eastern metropolis. Chicago comes next, with a record of 3,198,232 barrels sold during the year. The amount of beer sold in Chicago that year was 549,887 barrels more than during the previous year. This is the largest increase noted in any city. New York comes next, with 227,344 barrels increase over the previous year. New Orleans shows a decrease of 3,362 barrels as compared with the previous year. The popularity of beer in Cincinnati is also apparently waning, as there were 7,029 barrels less sold that year than during the year before. This is the largest decrease shown in any city. The reason given for this condition are that both are southern cities, and that the people in that section are gradually showing a preference for light American wines, especially California claret.

The following table shows the amount of malt liquors consumed in the leading cities in the country for 1896, and the increase and decrease compared with 1895:

	1896 BARRELS.	INC. BBLS. COMPARED WITH 1895.	DEC. BBLS. COMPARED WITH 1895.
Albany, N. Y.	369,932	65,116	
Baltimore, Md.	663,090	127,516	
Boston	1,224,524	132,145	
Brooklyn	1,926,858	112,305	
Chicago	3,198,222	549,887	
Cincinnati	1,207,343		7,029
Milwaukee	2,222,818	185,794	
New Orleans	246,262		3,362
New York	4,919,808	227,344	
Philadelphia	1,996,743	177,630	
St. Louis, Mo.	2,070,331	157,462	
Newark, N. J.	1,227,506	101,187	

Nearly a billion glasses of foaming lager beer were consumed by the people in the First Internal Revenue District during the fiscal year ended June 30. This represents an expenditure of $46,028,825. At the rate of

five cents per glass the total amount drank is equal to 1,841,153 barrels, or about 880 full glasses and a pony for every man, woman and child in Philadelphia, or 3,700 glasses to every voter, and this under high license, too.

The report of the office for the fiscal year showed that $1,711,272.10 worth of beer stamps were sold, which is an increase of $104,514.60 over 1890, and $321,788.25 over 1889. The receipts from the sale of spirit stamps amount to $271,233.90, being $80,058.60 less than reported for 1890.

The smokers of the district contributed $1,029,794.96 to the funds of Uncle Sam, and their cousins, the snuff chewers, gave up $114,309.63 to the same good cause. The total collections for the year amounted to $3,519,822.08, which total includes $12,085.21 collected on lists; tobacco stamps sold, $84,469.62, and sales of special tax stamps amounting to $133,076.82 in addition to the $3,552.84 collected for the oleomargarine stamps sold.

The receipts of the office for that year are far in excess of the amounts reported for any preceding year. The collections for the fiscal year ended June 30, 1890, amounted to $3,336,039.70, and during the same period of 1889 the collections aggregated $3,037,942.52.

Is a Respectable Saloon Less Harmful?

WHAT DR. CHAPIN SAID FIFTY YEARS AGO.

"Probably you would say, break up all these filthy and low haunts, all these places where the habitually intemperate, the degraded, the wretchedly poor congregate, and let these beverages be sold only in respectable places and to rspectable people! But is this really the best plan? On the contrary, it seems quite reasonable to maintain that it is better to sell to the intemperate than the sober, to the degraded than to the respectable, for the same reason that it is better to burn up the old hulk than to set fire to a new and splendid ship. I think it worse to put the first glass to a young man's lips than to crown with madness an old drunkard's life-long alienation—worse to wake the fierce appetite in the depths of a generous and promising nature than to take the carrion of a man, a mere shell of imbecility, and soak it in a fresh debauch. Therefore, if I were going to say where the license should be granted in order to show its efficacy, I would say: Take the worst sinks of intemperance in the city, give them the sanction of the law, and let them run to overflowing. But shut up the gilded apartment where youth takes its first draught, and respectability just begins to falter from its level."

Fifty years ago Rev. E. H. Chapin, the famous divine, uttered the words quoted at the head of this article.

At that time, the high license idea had not been thought of. The Gothenburg system, the dispensary, the "reformed public-house," and Subway taverns were unknown. A saloon was merely a saloon, and no systematic attempt had been made to civilize it.

Therefore Dr. Chapin's stirring philippic was then somewhat in the nature of a prophecy. He announced a *theory*.

Since the civil war these numerous devices have been launched to reduce the evils of the saloon by making it respectable, by improving its surroundings, by selecting better bartenders, by adding attractions in the way of choice food and fine furniture.

With fifty years of such attempts behind us, The New Voice submitted Dr. Chapin's utterance to a number of temperance leaders throughout the country, asking if, in their opinion, this half century of experience and observation confirmed the view of Dr. Chapin. The replies given below are in response to this request:

FROM THE "FATHER OF HIGH LICENSE."

Editor The New Voice: The first objection raised, or criticism, toward

intoxicating liquor started over seventy years ago. Rum was most commonly drunk. It was distilled and sold as freely as milk and almost as generally consumed. It was discovered that drinking too much, causing drunkenness, was not best, so they commenced to advocate moderate use and it was called temperance. Moderate or temperance societies were organized. Church members were seen staggering on their way to church and preachers were seen to stagger on their way to the pulpit. "We will not drink enough to make us drunk," was the first pledge.

The next move was for a license law to prevent sinful, wicked men from selling intoxicating liquor to men who drank too much. Christian men, they claimed, would not sell enough to make a man drunk, so none but good moral men were granted a license.

The price was three dollars for a year.

The next move was to stop drinking, not to stop selling, all distilled liquor; beer, wine, and cider could be sold freely and drunk by everybody.

The next move was the adoption and signing of the total abstinence pledge. They discovered that a little drink strengthened the appetite and it became uncontrollable. A still stronger pledge was soon circulated: "I will not touch, taste, or handle any intoxicating liquor." It was numerously signed.

Up to 1850 they had no saloons; bar-rooms in taverns were the tempting places. There were then ten times more taverns among farmers than now. The saloon men have tried to make their trade shine but Prohibitionists have not.

State-law Prohibitionists came next; then followed constitutional Prohibition. High license was a foolish step; it makes the people joint partners of the saloon-keepers. H. W. HARDY.

Lincoln, Neb.

NO GILDED TRAPS.

Editor The New Voice: No young man or old ever starts on the downward road in the low dives and cheap places. The gilded places where light and music and pictures abound are the traps that draw the unwary. High license and regulation and state dispensaries all produce the same results of bribing the taxpayers and with no redeeming features. Either free liquor selling or Prohibition is better than the license system or regulation. B. F. PARKER,

R. W. G. S. Independent Order of Good Templars.

Milwaukee, Wis.

DR. FUNK'S VIEW.

Editor The New Voice: If a pestilence is ravaging a section of the country or city we quarantine against the place where it is, and let it wear

itself out at that place, confining its mischief there. A disease has never yet been cured by being dressed in fine clothes and introduced into good society. We must beware making a disease popular, nor should we in any way minimize or hide its evils. It should be kept away from those who are now free from it. Who proposes to cure cholera or smallpox by a license fee? They are to be stamped out. No license can be made high enough to let them have free course. The treatment to be accorded to the saloon is limitation and extermination. I. K. FUNK.

New York City.

WHAT ST. JOHN SAYS.

Editor The New Voice: The saloon, with its cut-glass tumblers and decanters, its French plate-glass mirrors, fine furniture, marble floors, gilded walls, fancy pictures, and captivating music, on a prominent street corner, is the liquor traffic's kindergarten, where the young, the middle-aged, and even the old, and all who are easily tempted, are taught their first lessons in the use of intoxicating liquors. And yet some people call this a "respectable saloon," just as if there could be such a thing! Just as well say that a thief is honest, a harlot virtuous, a liar truthful, and a wife-beater kind-hearted. There never was and there never can be a respectable saloon. From the respectable-saloon-kindergarten, the victims of the liquor traffic are started down the toboggan slide that lands them in the horrible den of vice where they receive the finishing touches and are eventually kicked out into the midnight storm, armed only with a passport to hell. The government has received its revenue, however. But for the "respectable saloon," these poor victims would never have entered the low-down den of vice. But for the "respectable saloon," they would be clothed in the raiment of sobriety, morality, and good citizenship, and be an honor to our country. JOHN P. ST. JOHN.

Versailles, Mo.

DEVIL'S STOOL PIGEONS.

Editor The New Voice: The most dangerous saloons are the so-called "respectable" ones. To take any form of vice and strip it of its natural repulsiveness is to greatly enhance its seductive power. To conceal the end of sin, which is death, is to make men less afraid of sin. The "respectable" saloon is therefore the intake and starting-place of far more victims of strong drink than the low "doggery" could possibly be. And the alleged "respectable" drinkers are the devil's most successful stool pigeons. J. C. JACKSON,

Columbus, O. Editor "American Issue."

VILE GROGGERY LESS HARMFUL.

Editor The New Voice: It seems to me clear that every student of the temperance problem must be willing to concede the wisdom of Dr. Chapin's early utterances.

There can be no two opinions as to the proposition that the low, vile groggery does less damage to private life and public morals than is done by the elegant and semi-respectable saloon. The former may kill off somewhat more rapidly its besotted victim, but it rarely starts a young man on the downward path. The high-toned hotel bar and the elegant saloon offer the allurements most dangerous to youth.

Albion, Mich. SAMUEL DICKIE.

Editor The New Voice: Out of every saloon—that is, out of every place where liquor is sold as a beverage, proceeds crime, poverty, and disease. According to my observation there is little choice to be made between the evil effects of the so-called respectable saloons and the so-called low dives. In the former the habit of drinking has its beginning; the latter sees the final destruction of the intemperance. It is fair to say that some men can drink in both places for a good many years in such quantities as do not produce absolute disease. But so many persons are injured in their capacity to be good men of family and good citizens in both classes of saloons that the government should do everything in its power to suppress both of them.

I have recently spent some time studying the saloons of New York city and their results. Attended by reputable secret service men, I have called at some of the worst places where liquor is sold, and I have also inspected some of the so-called better class saloons, among them the Subway tavern. I have no hard words to speak against anyone who sympathizes with the effort which such a place as the Subway tavern stands for as an experiment looking toward the improvement of some of the conditions surrounding the beverage traffic in drink. But for myself, I cannot see any advantage to be gained by the effort. The liquor sold at the Subway tavern is just the same in its effects, both to create anw foster appetite, as the alcoholic stimulant which is sold in the other kinds of rum-shops. It does not kill as fast as the whisky blended with wood alcohol which made such good business at the morgues here last fall, but in the course of time the same baneful effects will be produced. After my night excursions through the dark places of the city and my visit by day to other localities, I felt a deep gratitude, with all the hardships and difficulties connected with a refermer's life, that it is my privilege to have some part in a movement which seeks, as rapidly as possible, to banish both the "low haunts" and the "'gilded apartments," where manhood and womanhood are alike debased and destroyed. HOWARD H. RUSSELL,

Superintendent New York Anti-Saloon League.

New York City.

GENERAL MILES APPROVES.

Editor The New Voice: I approve the sentiments of Dr. Chapin, but it would be better, if the moral sense of the people were strong enough, to remove the evil entirely from its temptation and use.

NELSON A. MILES.

Boston, Mass.

UP TO THE CHURCH.

Editor The New Voice: I did not know such rot had ever been put forth even among all the stuff which had been written and spoken about temperance. The saloon is an evil and only an evil, but alas, no power has ever yet been found since the days when Noah went on a spell, to prevent poor, frail, human nature from craving alcohol and getting it, too. Of course, this stuff is sold by and with the consent of the church. Everybody knows the church holds the balance of power and should they decide that whisky should not be sold, it could not be. But so many church members drink that the whole scheme is impossible. I believe the gospel of Jesus Christ is the only solution to all this trouble.

S. H. HADLEY,
Superintendent Old McAuley Water Street Mission.

New York City.

"ALL LICENSE IS SIN," SAYS SWALLOW.

Editor The New Voice: Concerning Dr. Chapin's view of fifty years ago, there can be but one intelligent opinion, and that is an endorsement of Dr. Chapin's position. The crime of the ages has been the attempt to make evil appear good, wrong to appear right, and black to appear white. The most dangerous vice is gilded vice. The more orderly a house is kept, and the more elegant its equipment, the greater its fascination for the young man who has yet to take his first drink. If license permitted the sale of liquors to drunkards only, on the ground that the appetite having been created it is simply the dictates of humanity to meet its demands, till its victim has completed his suicide, voluntarily begun but ended in physical compulsion, the soaks would soon be in their graves. And if it were made a criminal offense, punishable with imprisonment at hard labor, to give a young man his first drink, or to sell to others than confirmed drunkards, the pure would be conserved in their purity. But all "license is sin," and he who favors it is a sinner. "The times of this" license "ignorance God winked at, but now commandeth all men everywhere to repent."

S. C. SWALLOW.

Harrisburg, Pa.

THE RAVENING WOLF.

Editor The New Voice: Though the utterance of Dr. Chapin is fifty years old, no amendment is needed to-day. It is not antiquated. Truth does not grow old.

"The eternal years of God are hers."

The various experiments with the liquor traffic—license, high license, government control, bishop's tavern, and what not—all proceed upon an assumption that is utterly baseless, viz., that the traffic in intoxicating beverages is in itself good, though its abuses are to be deprecated. The fact is, this traffic is only evil and that continually. It is essentially evil, not merely casually so. A real, honest, thorough correction of the evils of this business would leave nothing of it, for it is evil through and through.

The only good grog-shop is a dead grog-shop. It is an executioner and not a doctor that this case demands.

Multitudes, still befooled, are yet waiting for that which can never come —the transformed saloon. They have been taught that the saloon is not the ravening wolf which fanatical traducers have called it; that it is rather a house-dog, albeit somewhat rough in his ways, but having valuable possibilities which some correction and some training will develop.

Were all ministers of Christ as faithful to sound the alarm as was this shepherd of a former day, we might hope for the speedy passing of this strange delusion and the banishment of this insatiate devourer.

JOHN F. HILL, D. D.,
Corresponding Secretary Assembly's Permanent Committee on Temperance.

Pittsburg, Pa.

FOR SCENIC VALUE.

Editor The New Voice: I desire to say that Dr. Chapin is right in his statement, so far as the effect of the so-called respectable places is concerned. I would not admit, however, the propriety of permitting the worse places, even, to sell liquor.

I have often thought that a series of pictures beginning with the so-called respectable saloons and running through the entire list to the lowest groggeries, showing all the side accompaniments of the penitentiary and poorhouse and wretched homes, would furnish the best possible material for a stereopticon lecture. Men do not learn to drink in the worse places; they begin it in the respectable ones.

And yet may I say as a matter of policy, the agitation against the worse places is valuable in that they thus form the picture in the public mind of

the saloon, and the more horrible the traffic can be pictured, the more easily will the people turn against the whole system.

S. E. Nicholson,
State Superintendent Pennsylvania Anti-Saloon League.
Harrisburg, Pa.

PROHIBITION THE ONLY CURE.

Editor The New Voice: The only remedy for the evils of the saloon is to destroy the saloon. It is folly to waste time in comparing the relative harmfulness of places where liquors are dispensed. It is the "edmon of the still" that does the harm, whether sold in a dive or in a gilded palace. The only way to kill the saloon is to remove from it the sanction of the law. A law-protected saloon will live on in the face of every protest, and will continue its deadly work. The liquor traffic will continue to enjoy the protection of the law until the Prohibition party captures the government and enacts laws against it, and proceeds to enforce the laws. Prohibition through a Prohibition party and by Prohibition officials is the only remedy for the saloon evil. J. H. Durkee,
Chairman Prohibition Committee, State of New York.
Rochester, N. Y.

DR. CHAPIN CONFIRMED.

Editor The New Voice: The experience of the fifty years that have elapsed since Dr. Chapin made his strong and elegant declaration, has not only confirmed his conclusions, but has emphasized and demonstrated their correctness beyond question. If the sale of alcoholic beverages could be confined to the old toper and the confirmed drinker, our present system of teaching the effects of alcoholic stimulants in the public schools of America, together with the present attitude of railroad corporations and thousands of other large employers of labor who demand total abstinence from their employes, back by the premiums now being placed upon total abstainers by the life insurance companies would reduce the manufacture, sale, and consumption of intoxicating beverages to very small proportions. But unfortunately such a plan is not feasible and we must continue to declare:

1. That total abstinence is the only correct attitude for the moralist, the professing Christian, or the patriot.

2. That it is "the duty of the government to make it as easy as possible for the citizen to do right and as difficult as possible for the citizen to do wrong."

3. That the pre-eminent question before the American people to-day is the debauching and undermining of the moral character of our citizens and

the consequent corruption and criminality of our city governments in nearly all our large cities through the instrumentality of the saloon and its allies, the gambling den and the house of prostitution.

4. If the above statements are true, then it follows logically from them, as well as from Dr. Chapin's declarations, that it is the first duty of every lover of his country to decide his political affiliation right along this line, and that leads one straight into the Prohibition party.

FRED. F. WHEELER.

Los Angeles, Cal.

"ALL BEGIN IN THE SWELL PLACES."

Editor The New Voice: As to improving the drinking saloon by "civilizing" it or making it more respectable or decent, I fully agree with the view of the Juaker as quoted in "The Protest" for December, 1903, from the Nazarene Messenger.

"A certain keeper of a public-house was trying to exalt his virtues by declaring that he kept a decent house; that when a man got full of liquor he could get no more, etc. To which a Quaker replied: 'Friend, that is the most damnable part of thy business. If thee would sell to drunkards and loafers thee would help to kill of the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone thee kicks them out, and turns them over to other shops to finish o, and thee ensnares others and sends them on the same road to ruin."

Dr. W. A. Juayle is responsible for the following strong statement that is going the rounds of the press and that is not far wrong:

"There are no decent saloons. The more decent a saloon is the more indecent it is. The better the fixtures the worse it is. The more elegant, the more damnable."

JAS. L. EWIN,
President Anti-Saloon League of District of Columbia.

Washington, D. C.

TURN THE LIGHT ON ALL.

Editor The New Voice: I hold that the boy whose whole life has been among the lower levels is as much entitled to protection from his type of temptation as is the one whose surroundings lead him to the stained glass and carved wood furnishings. The first is naturally the greater menace to the community.

I would make every saloon stand on the ground level clear from all things which shield it from careful observation, where the boy, be he high or low, must risk his reputation if he enters it.

I would neither exalt nor degrade it, but make it do its deadly work, if it must be done, under the clear, plain sunlight, and before the eyes of all the world.

H. H. SPOONER,
Secretary Connecticut Temperance Union.

Kensington, Conn.

SELL ONLY TO THE DEBASED.

Editor The New Voice: From long years of experience and observation I fully coincide with the opinion of Dr. Chapin. However, I look upon all forms of license, high or low, as morally wrong. But legalizing palatial gin mills to corrupt pure young men and women into lazy, drinking proffigates, making them fit candidates for the low groggeries and brothels, is one of the most dangerous elements in the whole liquor business. They are the fountain heads of the filthy streams below. Young men of character and pride would scorn to be seen entering thoes low dives which are sending young men and women to the destruction of body and soul; yet thousands finally get there through hell's gilded ante-room so necessary for the accommodation of the public.

When the drinker's appetite has been cultivated for liquor in the so-called respectable grog-shop so that he has become a drunkard, the doors are closed against him, and as a *dernier ressort* he turns to the low dive. Let us then have no more gilded graduating establishments. Let us confine the sale of the devil in solution to those who have already lost their manhood and sense of decency.

D. H. MANN,
P. R. W. G. T., Good Templars.

CLOSE UP THE PALACES.

Editor The New Voice: High license has been an attempt to civilize the dram-shop and to gild over the monstrous evil and sin of debauching men and women through strong drink. The higher the license the more dangerous the saloon, the more young men ruined. By all means close up the palaces and give us the old filthy gin mills if we must have them to go on in their work of ruin and degradation.

ALONZO E. WILSON,
Prohibition Member Illinois Legislature.

HIGH LICENSE A GOOD SIGN.

Editor The New Voice: Dr. Chapin's view is eminently correct. The blear-eyed, filthy, staggering drunkard entices no one to the gin cup. The

minister, in his clerical garb, the affable man of affairs, who take an occasional glass and show no harm from the habit, drag down the mother's boy. The whiter the garment the devil can steal in which to do his work, the more captives will he lead at his will. Common sense and the experience of every day declare that the more respectable the saloon, the greater the number of its victims.

Yet it remains true that the higher the temperance sentiment in a community, the higher the license charged, until the business is eliminated. A move for no-license is much more likely to succeed in a community hat has required $500 for the privilege of destroying character than in one that has allowed the business for $200. Not that the higher license has been an educator, only to show that it is a broken reed to lean upon, but that the people who have not allowed the sale for $200 are educated on the subject more than others, and ready to learn, so that high license in a municipality is usually a hopeful sign.

When high license is first adopted, it may be a bar to further progress, but the business soon proves its demoniacal character, its white robe of respectability is soon befouled with the blood of the murdered, and the people who have had the intelligence and enterprise to demand the higher price will prove more open to argument than those who have besottedly made no attempt at improvement. The only way that people generally will consent to take towards the annihilation of the saloon is the high license way.

Yet it is imperative that we lift up a voice, clear and strong, proclaiming everywhere that the liquor habit and the liquor business are eveil and only evil and that continually, whether clothed in a two hundred or a five hundred dollar garment or allowed to display their unclad nakedness with all its revolting vileness. HENRY COLMAN.

Milwaukee, Wis.

LIQUOR IN PHILIPPINES.

Recent Philippine imports show a decline of nearly 75 per cent. in beer, while the decrease in wines is at least 50 per cent., and the value of distilled liquors has fallen below the flour importations. Collector of the Podt Shuster, at Manila, reports that beer imports, which amounted to $1,030,698 in 1901, have fallen to $269,698 for 1904; imports of wines now total $266,663 worth, and distilled liquors $227,578.

Of course to offset these decreased importations, home-made liquor products are rapidly coming into favor. The fact is, however, that since the exodus of Americans, troops, etc., there is less excitement in the whisky market than in the first heyday of "Expansion."

LIQUOR MEN AFTER WILEY.

WASHINGTON, D. C., March 4.—The liquor dealers are after Dr. Wiley with a sharp stick. An interesting incident of the closing hours of Congress was the distribution to members of Congress, in book form, of the recent correspondence between Dr. H. W. Wiley, of the Bureau of Chemistry, and the National Wholesale Liquor Dealers' Association. The liquor folks are sore because Dr. Wiley declines to retract his startling assertion that 85 per cent. of all whisky sold over the bars of the United States is adulterated. This is one feature of the correspondence. Dr. Wiley explains in his last letter to the association that the only contention in which he is interested is that there shall be honesty in labeling. "I believe that all whisky, except in the most moderate quantities, is injurious," writes he, "no matter whether it be straight whisky or compounded whisky."

Essays of Prominent Men on the Use and Abuse of Intoxicating Liquors.

ALCOHOL AND THE "LITTLE BROWN MAN."

PHILIPPINE DISTILLERIES.

The Philippine Commission, sitting at Manila, has decided to continue the same revenue schedules for liquors and cigarettes as have been in force heretofore. After a thorough investigation of present conditions, the appeal of the distillers for lower taxes has been denied on the ground that the alleged injury to the trade caused by present rates has not been substantiated.

The investigations of the Commission revealed the fact that the distilleries of the Islands are rapidly resuming their normal output. In the province of Capiz there is one distillery, now temporarily closed on account of over-production; in Balacan there are ten distilleries in operation and two new ones in process of erection. Distillation in Balacan is mainly from nipa juice. In most of the other provinces distilling is a minor industry. In the city of Manila there has been a considerable decrease in production due (1) to over-production before the present revenue law went into effect and (2) to an increase (practically 100 per cent.) in the retail price of drinks. Besides adding the special *tax* to the regular price, liquor sellers have in many cases included in the retail price a surcharge of 200 or even 300 per cent. on the tax, under the excuse of raising the price to pay the tax.

One striking fact that has transpired is that Manila distilleries largely control the licenses of the retail venders of spirits in the city.

As in America, the retail saloons are practically branches of the big distilleries and breweries.

EMPHASIS ON AN IMPORTANT SIDE OF THE LIQUOR QUESTION.

The liquor traffic has many sides. It may be that the financial side is less important than some others, but it should not be left out of consideration. Broken hearts, ruined homes and lost souls are results that cannot be passed by lightly, but for the present the money side of the matter is

before us. A nation cannot increase or decrease its wealth at will. It would be impossible to plan a colony of a hundred thousand men in the Sahara desert and make each one worth a million dollars in a dozen days. It is true, also, that if one-fourth of a nation's capital is invested in any one industry, not more than three-fourths is available for all other lines of business. Whatever money a man spends for liquor he cannot spend for anything else. We are interested to know whether Solomon told the truth when he said that "the drunkard shall come to poverty." He used the word "wine-bibber," but it can stand for the user of any kind of intoxicants. This verse links the drunkard with the glutton and the sluggard—all are headed toward poverty. The word translated "poverty" has more in it than our English word. "The winebibber shall be dispossessed," is a good rendering. This shows not only the poor condition of the drunkard, but also the course by which he has arrived there.

1. The drunkard himself. In one sense the drunkard must decide every question relating to drink—he is the court of last resort and must say "yes" or "no" to every temptation, but, while this is true, other characters figure prominently. The drinker is the cause of his own indigence from two standpoints. The first is his inordinate desire for drink. Solomon talked of a man in whom the habit of intemperance was well formed. The process by which one becomes a drunkard may be slow or rapid, the causes are various, but we are dealing with the finished product of the saloon. He has cultivated a taste for liquor. The thirst grew insensibly, but gradually. At first the drink was sickening, perhaps, then it was bearable, later it became desirable, while now the fumes of whisky or beer appeal to the appetite in a most tempting way. One who has not been caught in the toils of strong drink cannot understand its slavery. This insatiate desire, if yielded to, is a constant drain upon the pocketbook. It requires much money to produce it, and it is not satisfied until it has taken the last farthing, is it then satisfied? Go to the prison and ask a score of men who pawned articles or broke chests open for money to buy more liquor, whether the appetite departs with the last dime. The grave itself is the only refuge for nine men in ten. The drunkard causes his own poverty, too, by a lack of self-control. Desire for drink might cause a great deal of unrest, or even physical suffering, but if it is controlled firmly the purse will not suffer. All know that a physical appetite clamors for recognition—the desire for drink most vigorously, perhaps, of all. Whether one can or cannot keep from drinking has no special bearing here, for the fact is that the drunkard does not control himself, and if he cannot, he is a pitiable sight. His will has been forced to abdicate its throne and destructive appetite has been crowned with his own consent. Since his will has become measurably powerless, to that degree he has been made more like the machine, or the animal.

2. The oppressor. Left to themselves, few men would go to the gutter. They are imposed upon by others. The oppressor may be an open foe. A man that is in the employ of the devil understands how to secure the downfall of his enemy. If a noble youth or a reformed drunkard can be made to stumble by sinister methods, the result is gained—and results

favorable to themselves are all that whisky men desire. Frequently the oppressor is a pretended friend. It is a common sight to see one man coaxing another to go into a saloon and have a social glass. That costs the man thus invited nothing, but a treat is expected, which is a double pull on his purse. All saloons are fitted up to make their customers enjoy themselves. One can find almost anything there, to tempt men to enter and remain. All this is done under the guise of friendship. If the customer had no purse, and the keeper had no coffer, or if the till of the latter could not be filled from the pockets of the former, there would be no music or works of art. It seems that if no other cause would drive a man to be temperate, the idea of being cheated out of money under the pretense of friendship would be effective in turning one the other way.

3. Drink itself. Drink itself is one of the most powerful agencies for producing poverty. To procure it requires money. It is true that much is given away among companions, but what is so received is in the end the most costly of all. Breweries and distilleries intend that every swallow shall be paid for, and the final cost falls upon those who drink. When we learn that the sale of malt liquors in New York city averages more than a barrel for every man, woman and child; Chicago and Philadelphia nearly two barrels for each inhabitant; in Boston more than two barrels; in St. Louis and Cincinnati more than three barrels; in Newark, N. J., nearly five barrels, and in Milwaukee seven barrels, do we doubt that strong drink requires money? The above figures do not include distilled liquors and wines. The use of liquors begets a desire to squander money. Drink makes most people liberal. Money is free as long as it lasts. Common laborers often come out of a three days' spree $25 to $50 poorer than before. One's own appetite requires a larger expenditure, and the circle of friends increases to whom he feels under obligations by the unwritten code of intemperance. Gambling is inseparable from drinking in this age, and furnishes a new channel for the outflow of money.

Drink also destroys the ability to earn money. The capital melts away, and the debt accumulates, if the man can find credit. Business expediency should put a stop to drinking, if no higher motive can appeal to a man. It is becoming harder and harder for an intemperate man to secure a good job on the railroad. Some roads will employ no man who goes into a saloon, and will discharge an employee for the first offense. Others that are less rigid will give the sober man preference over another applicant for a position who indulges in drink occasionally. If one of two men is to be discharged, the temperate is retained and the intemperate dismissed, if other things are equal. The ability for a drunkard to earn money is growing less and less every year. Much of what has been said about railroads is equally true of other lines of business.

One might reply that the circulation of money is essential to business prosperity. That is true, but there is no circulation about the drunkard's money. To circulate means to go round and round, permitting the same man to buy with it and sell for it. That would be more like business, but money spent for liquor does not circulate—it moves forward, but does not return. It ends in the pocket of the brewer and distiller, and the great

majority of it stays there. The ragged, red-nosed, blear-eyed drinker sees it no more. He sells the little cottage that his wife's money helped to buy, and rents a home. A little later he moves into a poorer house that he can get for less rent, and then he moves every month or two to dodge the angry landlord. But the manufacturer of his destruction stops renting and buys a home on a good street. Later he builds a beautiful residence on the chief avenue or boulevard, surrounds himself with all modern conveniences, and smiles at the folly of those who made him a millionaire. The brewer is the dead sea of the drinker's finances. Nothing has been said of the physical suffering that drink entails upon the individual and his family, or of its curtailed happiness and social ostracism. The ruined reputation and blackened character of the drinker have not been referred to, but it is hoped that enough has been written to cause the reader to see that there is a pocketbook side to drink, and that that aspect of the question has some importance. To the manufacturer and seller of intoxicants it is the all-important consideration. But why should they be allowed to fatten on the weakness and folly of men?—Prof. J. M. Phillippi, in N. Y. Observer.

INFLUENCE OF ENVIRONMENTS ON THE GROWTH OF THE HUMAN RACE.

As environments are a condition of growth in the vegetable kingdom, the same applies to the human race. While there are many citizens who realize the fact it is a necessity for the higher development of man, with many their thoughts have not become arrested to the importance of a broader development of the masses in our nation. The Bible says, "As a man thinketh, so is he." As this is true the mind governs the body; by the operations of this well known law the condition of our country has become such as to breed anarchists, which is simply a growth by favorable environments.

It is an undisputed fact that we all receive our definite knowledge of good and evil by communication and example. We have in the United States 250,000 saloons. These are places of resort for educating the mind, the same as a college is for the student. The assassin of William McKinley is an illustration of this fact, Czolgosz being practically a student at his father's saloon. If it is not so, why should it be otherwise? No man will rise above his surroundings. This is one of the inevitable laws which history will prove is a cause of a nation's downfall, because of the wickedness practiced by its people. If the evil influence of the 250,000 saloons overbalances the influences for good of the church, then we are retrograding, as the latest statistics of the church prove a decline in membership and the number of conversions. Then if we are destroying the influence of the church by our present political system, we are destroying

the foundation of our government, which is the only balance wheel for its maintainance and perpetuation. Under this condition natural law applies—the stronger power controls the weaker—which makes the greatest danger of the downfall of the church and state. Man is possessed of tendencies which are evil, and which grow by imitation and by the social system, forming the habits which control the desire for better purposes.

There is also the natural tendency for greed which is possible to all men. The attribute of greed gives the saloon its predominance and dominancy. When a saloon secures a victim by cultivating an unnatural appetite, that person has become unfit as a citizen to use the right of franchise on questions of narcotics, whether it be liquor, tobacco or opium. As an example: No one would be willing to have a case tried in court by a jury that was influenced by any one who had a selfish motive. Then if one man can become influenced by the operations of the legalized traffic in drink to unfit himself on questions of narcotics which are caused by the stimulating growth of environments, why cannot the same be applied to the nation, as the rule governing the one individual would apply to the many.

It would be unnatural to expect only what now exists under present conditions—the growth of 250,000 saloons. And the same saloons will cause more people each year to become imbeciles by the tyranny of their appetites. At this rate, if each saloon makes four victims a year, then they are making votes for the saloon. If each saloon controls about ten votes, we have now 2,500,000 in favor of the saloon.

At this rate how long it will be before we become a nation of tipplers and be governed completely by the rum power and the products of such, which create poverty, therefore greatly increasing the tendency to ignorance, which will be a great obstacle in the higher development of the human race? Naturally this class grows into paupers, thugs, anarchists and the scum of society. All of these are manufactured by the saloon. All such men have their place on election day, and their influence is more than enough to control the balance of power in any election without forming a trust because of the purchasable vote. This growth has largely taken place since the close of the Civil War, by one evil causing another to grow. Because of the financial condition of our nation during the Civil War period it was thought necessary to resort to raising money by a tax on spirituous liquors. By this act the nation went into partnership with the liquor business and no doubt has caused the traffic to increase more rapidly because of the prestige it gave by co-partnership with the government. When such opportunities present themselves, it is easy to find many who possess principles that will not prevent them from obtaining money without giving value, and to live off of the vices of cultivated and unnatural appetites which they create by the traffic under the governmental sanction of a license.

The liquor statistics show that $900,000,000 are spent annually for intoxicating beverages. No doubt the large consumption of liquor is producing its physical and moral effects on the human system in many ways, and our nation has been reaping what she has been sowing. It may be

that the establishing of the liquor business in our nation has been one of the contributing causes to the assassination of Lincoln, Garfield and McKinley. The assassins were all citizens of the United States, and it would seem almost impossible for one to commit such an act unless under the influence of liquor, or because of the abuse of the same by the assassin. Such violent rum-inspired acts should cause an arrest of thought by all patriotic citizens, because the drink habit is injuring the reasoning power of the voter. If we continue, we may expect the inspiring cause to produce like effects in the future.

Ever since Abraham Lincoln set 4,000,000 slaves free the effects of that action have been growing. When he consented to allow the government raise revenue by the tax on liquor, the effect of this act has been growing at an alarming rate, and it has made many million more rum slaves, which are far worse than human slaves. Among this number may be more assassins in embryo ready to take a president's life when opportunity presents itself. The question arises, has not the nation already reaped what it has sown by the assassin's shortening of the lives of many statesmen by its abuse? Also, is the Government done sowing and reaping? It appears not so, as it grants licenses to all saloons in the District of Columbia, and still continues to have a private bar in the Capitol, desiring to extend the sale to the various territories, and endeavoring to restore the canteen to the army. All of these conditions are caused by the licensing of the liquor traffic which brings the business into politics.

As this deplorable condition is the product of our politics, the individual voter is responsible, as his act only helps those who run the political machine to continue the business of manufacturing drunkards and paupers by law. To allege otherwise is contrary to all reason. If certain causes produce certain results (and these results are fatal to good government), then your acts must be either for or against the best interests of the government. A chain can be no stronger than its weakest link. If you continue voting as heretofore, in what class should you be registered?—New Jersey Gazette.

A SHORT STORY.

BY TALLIE MORGAN.

The Newman M. E. Church is the largest in the city of Bloomsbarre, having over eight hundred members.

The Official Board is in session.

A very animated discussion is going on over the withdrawal of twenty-seven of the members of the church.

Dr. Williamson, the eloquent pastor, is speaking:

"I admit that in point of numbers, twenty-seven out of over eight hundred would make but very little difference, but see who the twenty-seven are—the very ones who carry on our prayer meetings and attend to the

spiritual affairs of the church. It is true that they are not the wealthy part of our church, but a church cannot be run with money alone."

"Brother Williamson," spoke up the Hon. Charles Smith, a member of the Legislature, "I say let them go; we will get along much better without them. They have grown crazy over the Prohibition party, and right here in our prayer meeting some of them have grown so bold as to declare that any man who did not vote their ticket was supporting the liquor traffic. Now, I claim to be as good a prohibitionist as any man in the Prohibition party, and indeed a better prohibitionist. for the reason that I had the honor of voting for the enactment of our present high license law, which has done more for temperance than the Prohibition party will ever accomplish."

Then Judge Grant, one of the county judges, spoke up: "Gentlemen, this recent discussion about the church being the bulwark of the liquor traffic is nothing short of blasphemy in calling the faithful followers of the Lord Jesus Christ the upholders of the rum-traffic, the greatest curse the world has ever seen. I agree with Brother Smith, let those prohibition cranks go, and our church will then go on in peace." (Applause from the other members of the Board.)

"Of course," said Dr. Williamson, "we will have to give them their letters, for we can find no fault with their Christian character. But we have none to take their places in the public prayer service. This is one of the evils of bringing politics into religion; they won't mix. The Grand Old Republican party is a good enough temperance party for me, and while it is not up to the standard on the temperance question that I would like to see it, yet I am not going to throw away my vote on a party that hasn't a ghost of a chance of electing its candidates." (Applause.)

"I don't understand what these fanatical prohibitionists want," said the Hon. Mr. Smith. "Our church as a church has declared that the 'liquor traffic cannot be legalized without sin,' and nothing stronger than that could be uttered. The man who sells liquor for a living is worse than a ——"

Just then there was a sharp knock at the door.

"Come in," responded the double-bass voice of Dr. Williamson.

The door opened and the portly form of the saloon-keeper across the street appeared in the doorway. He was the first to break the oppressive silence:

"Gentlemen, knowing this to be your regular meeting night, I decided to come over and inform you that I and my family have made up our minds to join your church and help along the good work you are doing."

This speech was greeted with dumb astonishment by the members of the Board. Dr. Williamson was the first to speak:

"Have you given up the saloon business?"

"No sir," replied the saloon-keeper.

"Are you going to?"

"No, sir. I am conducting a respectable place and see no reason why I should."

"W-e-ll," slowly replied the Doctor, "our church rules prohibit us from

taking in dealers in liquors, and for that reason, we must refuse you."

"Oh," said the saloon-keeper, a flush of anger coming into his already florid face; "I was not aware of that. On what ground does your church refuse to admit saloon-keepers?"

"On the ground that they are engaged in a business that sends souls to hell," replied Dr. Williamson. "The Bible says that no drunkard shall inherit the kingdom of God, and therefore, no drunkard-maker can. More than that, our Board of Bishops has declared that the liquor traffic cannot be legalized without sin."

The saloon-keeper was thoroughly aroused by this time, and in a suppressed, angry tone he asked: "Do you know that a great many of your members are regular customers of mine?"

"I have heard that some were," said Dr. Williamson.

"Do you know that two of this Official Board, now in this room, are among my regular customers?"

No reply, but two very red faces showed who had been hit."

"Do you know that I got my license from Judge Grant, who sits here, for which I paid the regular license fee?"

"Hold on," said Judge Grant, "you are going too fast, my friend; I do not make the laws, and I am compelled by the license law to grant licenses; therefore, I am not responsible."

"Well, the law was enacted by Mr. Smith, there, and other Republicans."

"You can't place the responsibility on me," said Mr. Smith. "I carried out the wishes of those who elected me. Had I been elected on a Prohibition platform I would have voted for a prohibitory law. My party stands for high license and I voted for the law."

"I understand that fully," said the saloon-keeper, "but I voted for you; so did Judge Grant; so did Dr. Williamson; the rest of this Board and the great majority of the voters in your church. I took it for granted that all who voted for you believed in license. Now, I am politely told that I cannot join this heaven-bound band and that I shall go to hell. Dr. Williamson here, voted for you, Smith, to pass a license law which *compels* Judge Grant to give *me* a license—*to go to hell!* I am the fourth party to the agreement and without the consent of you there I *could not* engage in the whisky business. You three are bound for heaven, where you will wear crowns and play on golden harps, while I am to suffer the torments of the damned! Gentlemen, if your Bible is true, and I go to hell for selling whisky, *you will go with me to hell for voting to give me the legal right of doing so.* Good Night."

With that he vanished, closing the door behind him with a vigorous slam.

The members of the Official Board looked steadfastly on the floor, each one seemingly afraid of breaking the silence. They were Christian men; believed they were doing their Christian duty. But the saloon-keeper, in his fierce arraignment of those present, had placed a tremendous responsibility on their shoulders. Each one was doing some pretty serious thinking when Dr. Williamson ended the silence by saying slowly:

"Brethren, that saloon-keeper told us some terrible truths. Brethren, our hands are not clean, nor our skirts unspotted. Let us go home and pray for light."

CUSHING HITS RESUBMISSION.

NEW ENGLAND'S VETERAN PROHIBITION ORATOR DISSECTS FALSE CLAIMS OF MAINE LAW FOES.

BATH, ME., Jan. 21.—(Special correspondence.)—Volney B. Cushing, of Bangor, spoke in the Elm street Baptist church to-night, where a good audience listened to his address against resubmission. The address, in part, follows:

The American Republic is founded upon the proposition that the purpose of government is to establish justice, promote the general welfare and secure the blessings of liberty. It follows that everything must be judged by what it contributes to these ends. The farm feeds us; the factory clothes us; the school instructs us, and the church inspires us with moral ideals. But what does the saloon contribute to our welfare? No good thing. The saloon has a tendency to defeat the very objects for which governments are established. If every business in the United States produced the same results as the liquor business, government would fail and social order would be impossible. A man may have some disease in his body and live, but if every vital organ be sick, if every drop of blood float disease, he dies. If every business under our flag produced as much evil as the liquor business our nation would perish.

In view of this the true policy for the government is hostility to the liquor business. This is the long established policy of the State of Maine. Prohibition means that the piracy of the gin mill shall not have the sanction of the State; that the saloon shall not be as legal as the school, and that "Old Glory" shall not spread its protecting folds over the distillery and the brewery.

But the resubmissionists wish to substitute for Prohibition a local option, high license law. The resubmission movement is not formidable; it does not represent the public opinion of the State. Liquor dealers and men who desire a freer traffic are undoubtedly in favor of the movement. There are some citizens, having no personal interest in the liquor trade, who honestly believe that local option and high license would be better than the "Maine law." I would like to submit for the consideration of this latter class, a few facts and arguments.

The local optionists accept the principle of Prohibition and give it limited application. They call local Prohibition good and can have no dispute as to the principle, but only as to the extent and method of its application.

Local option, however, carries the doctrine of local self-government alto-

gether too far. There are some matters which towns can manage for themselves better than the State can manage for them. These come within the circle of local self-government, but under local option cities and towns establish saloons which affect the whole State. Saloons are not like water and light works, limited in their operations to the communities which establish them. Saloons in license towns hurt no-license towns and create burdens for the whole people to bear. Therefore the State, representing the whole people should prohibit the liquor traffic and not permit communities to establish policies that are at variance with the general good of the Commonwealth.

Under local option there is license in one town and no-license in the next, revenue in one town and no revenue in the next; liquor selling is legal in one town and criminal in the next. All this has a tendency to obscure moral distinctions in the public mind and make criminality or legality a mere matter of township lines.

High license is a part of the local option system. It is the price of shame. Men are permitted to carry on a bad business if they will pay $500 or $1,000 a year. This is high license stripped of all pretence. High license has been tried for years and every claim made for it has failed, but one. Its friends said it would yield revenue. It has, although the liquor traffic probably costs us ten or twenty dollars for every dollar that it yields in revenue. High license does put money into the local treasuries, but it does not drive out the dives or reduce the volume of the traffic or make the saloon less dangerous.

Here are some facts which are as solid as the Maine hills:

1. However high the license fee, there will always be a large class of men able to pay the fee and anxious to get the license. Now, see the bearings of this fact. One man has just as good a right to carry on the saloon business, if it be a legitimate business, as another man, and any law which gives one man the opportunity and the profit and denies the opportunity and the profit to another man is unjust, and is a discreditable kind of class legislation. The more a business is monopolized the more power it has in trade and in government. High license creates a barroom monopoly.

2. The evil of the traffic grows under high license. The saloons are made attractive, and the business is advertised and pushed. Police records in Vermont and New Hampshire show more arrests for drunkenness under license than under Prohibition.

3. High license corrupts the public conscience by appealing to the cupidity of the taxpayer. Every year in Boston the voters are urged to support license because the city gets over one million dollars revenue from the saloons. The corporation managing the gambling establishment at Monte Carlo pays all the taxes of the Principality of Monaco for the privilege. This is the revenue argument. Gambling is bad, but it pays the taxes and so it flourishes. Under high license the taxpayers legalize a bad business for money, and thus moral distinctions are obscured by revenue.

4. The liquor men are willing to compromise on high license if the

people will repeal Prohibition. Compromise with evil is always defeat for the good. The devil's dice are loaded. He beats us every time if we try our hand with him. We shake dice with the devil in the high license game and the devil comes out ahead.

Prohibition is right and the "Maine Law" justifies itself. It is better than license even if it be not thoroughly enforced. But when there is a man behind the law, who uses the enforcement machinery for the purpose for which it was intended, the good results are apparent to all men. This was shown in Portland, under the lamented Pearson. It is being shown now in other parts of the state under faithful officials. Maine will not abandon her time-honored liquor policy. The motto of her state shield will continue to inspire her people.

The Liquor Traffic and Wages.

It is our purpose in this article to consider but one factor in the wage problem, viz.: The drink habit. We shall show that this habit lowers average wages; and that for this reason wage-earners should labor for the suppression of the drink traffic—which is the principal agency in the perpetuation of the drink habit.

The drink habit has an ill effect on wages in three ways. First, by furnishing a cheaper grade of labor; second, by increasing the number of wage seekers, and third, by decreasing the demand for the products of labor.

I. It furnishes a cheaper grade of labor, viz., women and children, convicts and paupers. Statistics show that, as a rule, those trades, states and nations in which the largest proportionate number of women and children are employed, pay the lowest average wages. Labor organizations, by their declarations against the employment of children, and in favor of equal pay for equal work regardless of sex, recognize this fact. Everyone knows that while there are many cases where honest poverty drives the mother or wife to leave the home, and the boy and girl to leave the school to enter the mill or mine—it still remains true that the drink habit of the father, son or husband is responsible in a majority of cases for compelling the women and children to enter the ranks of wage-seekers. Sobriety on the part of the men, by increasing their earnings, savings and self-respect, will permit the women and children to retire; and thus cut off a large supply of cheap labor.

Convict Labor.—It is conceded that the drink habit produces convicts. Judges, wardens, police officials, clergymen and statesmen all agree that a large percentage of the crime committed can be traced directly to drink. Stop the supply of convicts furnished through this agency, and wages will feel no bad effects from convict labor.

Pauper Labor.—The drink habit pauperizes home labor. This has a worse effect on wages than the imported foreign labor against which we very properly legislate. The sober foreigner will soon learn the value of his labor, and will demand it. Not so with the debauched laborer. Pressed by immediate need, he stands ever ready to sell his labor for what it will bring. No employer will employ him steadily; but most of them will use him to tide over a temporary embarrassment. He is ever a tool in the hands of those who seek to profit by the necessities of others; and is a constant burden upon honest labor.

2. It increases the number of wage-seekers. It is evident that any-

thing which will increase the number of wage-seekers without causing a corresponding increase in the demand for their services, will decrease average wages. The drink-habit does this. We have already seen how it forces women and children into the wage-market. It draws on other classes also. Men who were once employers now seek employment; and men who once possessed sufficient wealth, with proper use to render them forever independent of wage-earnings, are found in the ranks of poorly paid labor.

This waste forces these people into the ranks of wage-seekers; it also prevents many from leaving these ranks. The vast sum of $1,500,000,000 is a very moderate estimate of the annual loss to this nation through drink. The avidity with which saloon-keepers seize upon the opportunity to advertise in labor journals, and to locate near large works, as well as daily observation, justify the inference that a large percentage of this loss falls upon the wage-earners. Estimating their share of the loss to be but forty per cent. of the whole, it would, if placed at five per cent. interest, enable 100,000 of them to retire annually on an average yearly income of $300. There is, of course, no way of establishing the exact proportions in this case; but this estimate will add force to the statement that the drink habit keeps many in the ranks of wage-seekers who might otherwise have retired. So long as we continue to crowd the ranks of wage-seekers with the old and the young, sending the wage-seekers of three generations after the work of one, it is foolish to expect to secure the best possible conditions for workers.

It is sometimes claimed in this connection that the liquor traffic benefits wages by furnishing employment to many engaged in it. This conclusion is based upon the false assumption that in case the liquor traffic were suppressed, all the capital now employed therein would remain idle. This capital would be diverted into other channels of industry; and would furnish employment, as proven by the census report, to about fifteen persons for every four persons now employed by it.

3. It decreases the demand for labor's products. Anything which decreases the demand for the products of labor without causing a corresponding decrease in the number of wage-seekers will necessarily result in reduced average wages. The drink habit does this by decreasing the wants and the purchasing power of its victims. When John Smith spends a dollar for drink he cannot use it to purchase anything else. The spending of the dollar decreases his power to purchase the other products of labor. It injures or benefits wages according to the part of it wage-earners receive, as compared with what they would receive from other probable purchases. The following table shows how the drink habit affects wages in this respect:

ONE HUNDRED DOLLARS SPENT FOR

Liquor gives Labor for wages	$1.67
Boots and Shoes	20.71
Furniture	23.58

Carpentering and Building	20.88
Bricks	32.75
Carpets	17.21
Men's and Women's Clothing	17.45
Cotton and Mixed Goods	17.29
Woolen Goods	12.86
Worsted Goods	13.56
Sewing Machines	26.66
Printed Matter	26.90
Bakery Products	11.44

According to this table the wage-earners receive an average sum of $20.10 for each hundred dollars spent for the articles enumerated, except liquor: for liquor, $1.67. The drink bill last year was about $1,200,000,000; showing a loss to the wage fund of $221,160,000. This would employ over 600,000 persons, at ruling wages.

That not only the ability, but also the desire to purchase other articles is decreased by the drink habit is known to every observer. Lower and lower its victim sinks daily in the social scale. Day by day his self-respect diminishes; and with it goes all care for the respect of others. The desire for drink becomes his ruling passion; to secure it, his sole aim. He allows nothing to stand in the way of this object. There is no deed too mean or low, or vile, or vicious for him to do in order to feed his appetite. There is nothing too sacred to stand before his accursed thirst. Poverty, friends, home, family, he offers in sacrifice to his idol. Living, he is a disgrace to his kind, and a burden on honest labor. Dead, his ruined life cries out in protest against the conditions that wrecked it. Let us not blind ourselves to this disgrace, nor close our ears to this protest. Rather, let us arise; and, in the power peculiar to our citizenship, change these conditions, and rid wage-earners of this fearful burden.

A STARTLING EXHIBIT!

THE MONEY WE SPEND, AND FOR, WHAT?

Missions, home and foreign	$5,500,000
Public Education	85,000,000
Sugar and Molasses	160,000,000
Boots and Shoes	190,000,000
Cotton Goods	220,000,000
Meat	315,000,000
Bread	505,000,000
Tobacco	630,000,000
Liquor, direct cost	1,200,000,000

INDIRECT COST OF THE DRINK TRAFFIC.

[Copied from Handbook of Prohibition Facts.]

1. *Loss of Productive Power.*—A drunken workman wastes time, spoils material, delays others, and demoralizes a whole establishment. Employers of labor in nearly every productive industry have to make liberal allowances for this loss of productive power, and, it may be fairly assumed, to charge higher prices than they would have to charge with the same force of men all sober. In a table published in the Voice of May 14, 1891, twenty-seven establishments in various lines of productive industries employing in the aggregate over 9,000 workmen, replied to questions with regard to their experience along this line: and the ten who had made estimates placed their loss of productive power from drink at from 8 to 33 1-3 per cent. Suppose the loss averages for productive industries throughout the whole country 8 per cent. The total product of such industries is about $7,250,000,000* annually; and the loss therefore would be about $580,000,000.

2. *Pauperism.*—The Census of 1890 gives 73,045 as the number of paupers in almshouses; the average cost of their support may be placed, at a low estimate, at $100 per year, making a cost to the taxpayers who support the institutions of $7,304,500. In the State of New York, the cost of out-door relief is about two-thirds as much as the cost of maintaining paupers in almshouses; and if the same proportion holds good throughout the entire country, the total cost of out-door relief would be about $4,869,700. Three-fourths of the Pauperism is estimated by the "Cyclopedia of Temperance and Prohibition" as due to intemperance, on which basis the cost of supporting drink paupers is $9,120,600 annually.

3. *Crime.*—The amount annually raised by taxation to defend the community against the ravages of crime was estimated by Fred. H. Wines to be in 1880, $50,000,000†. The amount certainly increases as rapidly as the population, which would give for 1890 about $62,430,000. The statistics of crime show that at least 75 per cent. is due to drink; therefore the cost of defending community against drink crimes, according to this exceedingly low estimate, is about $46,822,000.

4. *Insanity.*—The Census returns for 1890, show 91,152 insane persons in the United States confined in public and 6,383 in private institutions. The cost of maintaining the public institutons was $13,818,463, an average

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*Mulhall's Dictionary of Statistics gives the total manufactures of the United States for 1888 as $7,215,000,000. Of this, $305,000,000 is beer and spirits, which is deducted; and 5 per cent. added for increase from 1888 to 1890.

†That this is a low estimate will be seen by comparing with the police expenses of the 15 cities given. These 15 cities contained in 1890, 7,832,990 population, or 43 per cent. of the population contained in cities having over 8,000 population, and 12½ per cent. of the entire population of the country; and their total expenses for maintaining their police departments alone, to say nothing of courts, penitentiaries, county jails, reformatories, etc., were over $16,000,000.

of about $152 for each inmate. If the cost in private asylums averaged one-half more, the total for all institutions, public and private, was about $15,465,000. If one-fourth the sum be set down as due to drink, it would make $3,868,000. This does not by any means include all the insane and mentally incapacitated in the country, however. The Census of 1880 gave the number of insane and idiotic persons in the United States as 168,982. If these increased in equal ratio with the increase in population from 1880 to 1890, there were in 1890 about 211,000 insane and idiotic persons in the country, or 113,400 not confined in insane asylums. The cost of keeping them, at $100 each, would be $11,340,000 a year, and if one-fourth are due to drink, it gives $2,845,000 to be added to the $3,868,000 above, making in all $6,713,000.

5. *Sickness.*—Dr. Hargreaves, in "Worse than Wasted," estimates 150,000 persons simultaneously sick in the United States through intemperance, and a like number of temperate persons sick through the intemperance of others: on which basis, if medical attendance be counted at $1 a day, the annual cost of sickness due to drink would be $109,500,000.

6. *Other Items.*—There are numerous other items of loss entailed by the liquor traffic which cannot be estimated in dollars and cents—the loss, for instance, to farmers through the placing of distillery and brewery refuse in competition with grain as a food for cattle and hogs; and through putting distillery-fed meat on the market to compete with grain-fed meat; the loss to all classes from the loss of productive power; the cost of cities of saloon-controlled governments; the cost to parents of raising children to fill places in the drunkards' army, etc.

WHAT THE TRAFFIC PAYS.

There should be deducted from the foregoing items of direct and indirect cost of the drink traffic, the amount of revenue paid the Federal, State, and local governments. These are given more in detail in succeeding paragraphs. Placing the cost on one side of the ledger and the revenue on the other one, we have the following:

BALANCE SHEET.

The Liquor Traffic in Account with the People of the United States.

Internal Revenue (1890)	$107,695,909	Drink Bill (1890)	$1,131,863,382
Customs " (1890)	8,518,081	Loss of Protective Power	580,000,000
State and Local License,	41,272,000	Pauperism	9,129,600
		Crime	46,822,000
		Insanity	6,713,000
		Sickness	109,500,000
	$157,485,990		$1,884,027,982

The balance against the traffic, on this basis of estimating, is, therefore, $1,726,541,992, so that the traffic pays back only about eight cents on the dollar of its cost.

WHAT THE FARMER LOSES THROUGH THE TRAFFIC.

The $1,200,000,000 annually spent for liquor in the United States, if turned into channels of useful industry, would give to the farmer a much larger market for grain and produce than he receives from the liquor traffic. The greater part of the 2,500,00 or more drunkards* in the United States spend for drink all they earn beyond a mere existence, and that they owe largely to charity. It is safe to estimate that they spend $5 a week for drink, to obtain which they deprive themselves and their families of the ordinary necessities of decent living. On that basis, these 2,500,000 spend $650,000,000 or about half the amount spent annually for drink in this country. Now, suppose that, instead of spending that amount for liquor, they buy of the farmer:

15,000,000 barrels of flour, at $7	$70,000,000
30,000,000 bushels of potatoes, at $1	30,000,000
300,000,000 pounds of beef and pork, at 8c	24,000,000
100,000,000 dozens of eggs, at 20c	20,000,000
150,000,000 pounds of butter, at 20c	30,000,000
120,000,000 gallons of milk, at 20c	24,000,000
10,000,000 barrels of apples, at $3	30,000,000
Other fruit	15,000,000
Vegetables and garden truck	10,000,000
Poultry, etc.	20,000,000

And they have paid into the farmers' pocket.....$273,000,000
In place of the..... 46,000,000
which the liquor traffic now pays, and will have left 377,000,000 for clothing, boots and shoes, hardware, rent, furniture, fuel, etc.

This is not taking into account the moderate and free drinkers who spend the other $550,000,000 of the annual drink bill, and who are assumed to be able to buy the bare necessities of life anyhow.

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*The statistics of crime in the 15 largest cities of the United States show about 340,000 arrests for drunkenness and drink offenses. These undoubtedly do not represent as large a number of persons as that, as some are arrested more than once. On the other hand, not one drunkard in five, probably, is arrested. At the same ratio of drunkards to population, there would be 2,720,000. We take the round number 2,500,000, which corresponds closely with the conservative estimate made in 1889, by Mr. Wheeler in "Prohibition, the Principle, the Policy, and the Party."

The Causes of Money Panics and Depression on Business.

This condition seems to be inevitable, and there is a cause for it. If the people of the United States would investigate they would readily see the cause. I will, nevertheless, endeavor to explain.

As has been previously said, there cannot be an effect without a cause. That cause is the over-consumption on the line of so-called "luxuries," and the under-consumption of necessities. The consumption of the "luxuries" is largely the cause of hard times, and depressions in business, causing millions of people to remain poor all their lives.

What I shall refer to is the narcotic habit. The statistics of the United States show a consumption of tobacco annually to be over $800,000,000, and of liquor $1,250,000,000. The consumption of these two articles amounts to more than two billion dollars.

To make clearer the point in question, with regard to luxuries, all articles not used for sustenance of the body are luxuries. The use of tobacco and liquor is not a luxury, but they are so-called "luxuries." They are compulsory articles. Anything that is compulsory cannot be a luxury. Webster defines "luxury" as "anything highly delightful; pleasing; great or excessive pleasure. That which highly gratifies the appetite, such as dainty, the luxury of the season."

The Scriptures tell us that strong drink is raging, and whosoever drinketh it is deceived thereby, and is not wise. The same can be applied to those who use tobacco.

Have digressed somewhat from the subject, but, in order to explain why the consumption of these articles should cause hard times, and depressions in business, I desire to state that the reason is, that the purchaser gets no returns for his money from the purchase of these two named commodities, therefore, he is cheating himself by his own delusion, and encouraging the producer to raise the raw materials and the manufacturers to convert them into articles that have no value.

I will explain more fully the losing game: Anything that costs labor to produce, and has no value to the consumer, then that labor is lost. Everything that is grown, built or manufactured, has a labor value atached to the same, if the consumer is benefited. Some might say that those engaged in the labor of manufacturing get paid for their labor. It is true that they do; but, if the manufacturer should not give them employment,

they would be employed by some one else, doing something, just the same as people were employed before tobacco came into use.

To keep in the reader's mind the labor value of all products, whether vegetable or mineral, and what becomes of the value of that labor, we would say: Suppose that the writer be possessed with a fancy to manufacture gun-powder, and then have an explosion every week, continuing this practice for a year or so, he would be out thousands of dollars paid for the labor.

Now, suppose that there are other people who are as inconsistent and engage in that kind of business, and burn it up every week. The result would be that we should all be poor together. Somebody must be $800,000,000 poorer every year, and the value of that labor is lost, as all labor is supposed to be a benefit to some one.

Now, in order to make it clearer as to where the money goes, you may say that the money is not lost, but you give labor to produce it and your labor is lost unless you can get value received for your purchase, the same as you purchase any articles that are worthless.

I will endeavor to give a mathematical calculation: Suppose we should export to other nations that amount in grain, liquor or tobacco, or other manufactures instead of using them. The United States would have in net cash $1,500,000,000. This would give $2,000 to each of the 750,000 voters each year. If they should invest that money in houses there would be 12,000,000 houses erected. In sixteen years there would be a house for every voter, making $24,000,000,000 worth of real estate, which by a just assessment would cause all taxes to be reduced to a minimum, therefore, there is much need of educating the masses along economic lines, as they can waste in indulgencies by acquired habits of narcotics in forty years the entire wealth of our nation, as it does not exceed $75,000,000,000, or about $1,000 per capita.

There is another important reason why the use of tobacco should be discouraged, and its use abolished. The casualties by fire and various accidents have always been known to originate from the use of tobacco. A great many accidents have been traced to this one cause.

To illustrate this point, when the great Baltimore fire occurred the insurance committee agreed upon the fact that it was due to the throwing of a lighted cigar stump through a cellar window. The estimated loss was $150,000,000. In order to show what this fire meant to the public, I will make a few mathematical calculations. Let the reader judge for himself the loss from the fires that occur annually.

Damage	$150,000,000.00
Population of the United States	70,000,000
Consumption of the United States annually	700,000,000.00
Population of Baltimore	500,000
Consumption in Baltimore annually	5,000,000.00

To make up the $150,000,000 loss it will take 30 years.
The total loss per capita was $300.

Cost of smoking three cigars a day at five cents each.

	Principal.	Principal and Interest.
20 to 25 years	$ 273.75	$ 313.95
20 " 30 "	547.50	745.75
20 " 35 "	821.25	1,314.72
20 " 40 "	1,095.00	2,081.16
20 " 45 "	1,368.75	3,110.16
20 " 50 "	1,642.50	4,494.41
20 " 55 "	1,916.25	6,353.87
20 " 60 "	2,190.00	8,655.02
20 " 65 "	2,463.75	12,215.36
20 " 70 "	2,737.10	16,216.37

Is it consistent for a person to abstain from the use of tobacco for twenty years, and then build a house for himself with the savings and then deliberately burn it down? He would get no value from either.

Where is the difference between burning it at five cents a time, or after a period of twenty years. Suppose all users of tobacco should cease to use it, and the young man not begin, then in twenty years they would save enough to build a house which costs $2,000.00. By dividing $2,000 into $800,000,000, we should have 400,000 houses, and there would be a house for every 800,000 smokers each year, and for the consumers of liquor there would be 600,000 houses every year and at the end of two years, every voter would have a house of his own.

As it is at the present time, there is not one in fifty who owns his own house. If the above could be brought about, the burden of taxation would be reduced to a minimum. As it is now, the burden of tax comes on the few. And if a man should own a house, and there is a mortgage on it, the owner pays tax for the assessed value without any exemption or mortgages, so one can readily see that there is a large expense which comes on a few, as the cost of running the municipalities, the State and government affairs, especially in the way they are conducted, is a very heavy expense on the man who owns real estate.

As we all know, the expenses for running a city must come from the real estate holder, and because of this and the mismanagement, some cities have been compelled to repudiate their debts or make compromises with bond-holders, just the same as individuals who live beyond their incomes, and lead very extravagant lives.

Another reason for the depression in business, and why the prosperity of the country is hampered, is because of the condition of the people who have money to invest in real estate, for they will not buy unless it is a bargain.

Those who do not own any real estate will not pay any poll tax, and very few will pay their personal taxes. Still, they have the same liberty, freedom and protection of the city as those who own property and pay their taxes. This condition, of course, gives the property owners an opportunity to help others pay their taxes, and occasionally they give the people a month's rent free, and then have to go to the district court in

order to evict them from the house, and for this the tenant will not pay you two months' rent.

The building industry that has much to do with the prosperity of the country is crippled because of the condition of those who have been made victims of appetite. They do not save their money to build houses, and the carpenters and bricklayers are compelled to be out of work one-half of the time, and, in order that they may live with their families, they form unions, set a scale of wages of so much per thousand bricks a day, and the men who build must pay for the same.

The up-to-date business man should figure how much he can pay before going into an enterprise, or he will soon realize there is something wrong. He knows that the debit and credit sides will find their level as does water.

Another great hinderance to the building industry is the expense in repairing because of the unions of the various mechanics. They make certain rules that they will not send one man alone to do any job, and the plumber is the most expensive of all mechanics. For example, the writer has a bill on file, having been charged with $9.87, when $3.50 would have been more than ample for the entire work. This same principle will hold good with other mechanics. I recently had a roof fixed which cost over $24.00, whereas, $10.00 would have been sufficient for the work, and when they do the work they are very careful not to do it well, so that it would soon have to be done over again, either by themselves or some other member of the union.

I am writing this to show how the great industries of the world are retarded because of the unreasonable and exorbitant charges, and the man who has any money will not invest in any real estate, because the tenant soon learns from the complaints of his landlord because of the enormous expense in keeping the house repaired, and if he has any money the renter will soon invest in any chance scheme, or in life insurance, because there is no extortion of money for repairs. If this could be avoided, thousands of people would invest in real estate, and it would be a great factor in preventing depressions in business.

He may perchance hear that it costs $16.00 of his tax money to collect one dollar received from the liquor traffic.

He says, "Hum, you don't catch me in such business that puts up my money in brick and mortar for the assessor to get a shot at."

Therefore, the greatest frugality is hampered because of conditions made by the liquor traffic. Some people might say that if they did not spend their money in drink and tobacco, they would spend it foolishly for something else. There might be a few people who would do such a thing, but it would not be as bad as spending money for something that does them an injury; and, besides, whatever he might purchase would not be a total loss as is the consumption of narcotics.

Suppose a man should, instead of using tobacco, buy a suit of clothes. This money would be saved, and there would be a value attached to his purchase, because it is something essential to keeping his body warm, and makes him feel manly. He is more self-respecting, and it tends to the

elevation of mankind, because he feels himself to be as others, and he would be more inclined to seek better society.

Supposing that a man's wife should desire a costly bonnet; if she obtains the same, it will make her feel more self-respecting, and will make her respect her husband, and because of her queenly appearance she will be inclined to seek the society of other queenly-looking women.

Suppose that a person should act the Epicurean by expensive living, a portion of the same would go for the sustenance of the body, and the balance for gluttony and be an object lesson to others, but if he abuses himself by the use of narcotics, he will not only make himself an object lesson, but a companion of others who seek to do as he does.

Still, both are of some benefit to the purchaser and to the manufacturer. The subject of "Liquor and Wages" will explain more fully why there is a depression in business.

But money panics are the result of other conditions; they can be traced to the first indulgence in narcotics. With many the money panics are inevitable, and they accept the situation and seem to be waiting patiently for some one to interest themselves in them, instead of investigating. They think that in the course of human events there must be seven years of famine and seven years of plenty, and ordained by God in sending a drought rather than by man's own instrumentality in bringing upon himself his own misfortune.

There is also a class of people who will endeavor to imitate others, who are better off financially than themselves, and their expenses exceed their income. By so doing, others are financially affected. They are the ones who would "even up" all the wealth in the country if you would permit them.

There is still another class who are practically communists at heart, and lack moral principles, and would plan to "do" the merchant or anyone when an opportunity presents itself, and if you were to try and get your own, they might tell you in actions, if not in words, that the world "owed them a living."

They are not particular how they get it, and will take their chances of keeping clear of the law. Another class helps to start the panic. It is the one who will start business on borrowed money from friends or through banks, by getting indorsements for the same, and because of the small amount of capital invested (that is, the money of his own), he becomes reckless in business and often has a tendency to speculate in various ways, and also gamble, and so, in connection with his business, he is socially inclined.

Smoking and drinking, both, have much to do in the shaping of one's life, in muddling his brain, and eventually the indorser and the banks are the losers in the transaction.

Then there is still another class which means well, but conditions seem to be their fate, as much is required of them by their families. Probably the wife is not just what she should be as a helpmate to him, and the profits of his business are all absorbed in household affairs. He may have daughters who, together with his wife, are desirous of keeping in "good

society" and must have various educational advantages. He may also have a son who is desirous of making more of himself than the ordinary man. He has a large contract on hand. Perhaps the son is an inveterate cigarette smoker, by his lack of usefulness and expense of maintenance he will help his father bring about a failure.

By this the banks get in other financial difficulties. Taking into consideration the large number of these classes of people, it is only the natural culmination of affairs. These conditions are brought about by a necessity, because of those who do not have a good share of real estate and are compelled to go to the wall. It is a case of the survivor continuing in business, and when the panic is over there has been a sifting out of the unreliable. Business will then continue to prosper until the same cause that produced the last panic causes another.

To prevent the frequent occurrence of a financial panic every few years the people of the United States must practice a more economical way of living, and also practice honesty in business and in politics.

Has Religion a Place in Politics? Yes.

There is an old saying that religion and politics do not mix, but I am fully convinced that they do, have, and will, until the Church fully realizes how it is being affected. The effect upon the church members is alarming, yet it comes unawares. All the people who are familiar with church statistics know that there is a lack of interest on the part of seven-eighths of its members. I do not claim that this condition is solely due to the rum traffic being in politics, but it is a most potent cause, because politics is of a worldly character, therefore the Church is affected by such power, and the entire world is controlled by politics.

We know that, physically, the strongest power controls the weaker, therefore worldliness is the stronger power in the human race. If this were not so, then when a man is converted he would stay converted. It cannot be disputed that the doctrine and principles of the Church should control the political sentiments, but they do not, and cannot, as long as the liquor traffic is the controlling power in both political parties.

In order to save the Church from destruction, one of the dominant political parties must, of necessity, champion the principles of the Prohibition party, as Christ did when he said to Peter, "On this rock I build my Church, and the gates of hell shall not prevail against it."

Any political party that upholds that which is corrupt is doomed to destruction because of its own condition. Those who are in authority in political matters, and have the welfare of the Church and State at heart should, because of the necessity of preserving the Church, abolish all the principles from the party which corrupts it, and not expect the Church to remove and remedy the evils in politics. They should not expect the leaven to leaven the whole lump of the unleavened.

There are a number of ways in which the liquor traffic affects the Church. Church members often become annoyed by the failure of liquor consumers to pay their bills, which causes much distress. This comes to those who are affected with great perplexity and trial and has a great influence on those who are endeavoring to lead exemplary Christian lives.

There are many church members who have formed an appetite for drink by having it in their homes as a medicine, and have commenced to use it indiscriminately, until they were unable to dispense with it, because they had created a desire for it, believing that it did them as much good as a medicine they would take it when they were well.

Again, there are those who are strong partisans, and opposed to the

Prohibition party, and they do not hesitate to make their views known. This has a tendency to cause the displeasure of other members, who think differently, and it becomes a hinderance to the Church in a spiritual way.

The attitude of the Church as a whole, in not voting against the liquor business is a great hinderance to the increase in membership. The people who are not church-goers reason that Mr. "So and So" voted with a party that promotes the liquor traffic, and is supporting a liquor party, and they think that the church member is no better than themselves, and that they are as well off out of Church as in it, and if that method of procedure for license causes drunkenness through his supporting a party that licenses the saloon, drunkenness will increase.

Is it any wonder that the Church is dying out, when there is such inconsistency and apathy on the part of its church members in helping to destroy the greatest institution for as a hinderance to the elevation of man, while so much depends on this ideal? When nations are destroyed for the lack of supporting this principle, and do not aspire to the teachings of Christ, it is indeed a sad and deplorable condition.

A groceryman may believe in the principles of the Prohibition party, but he may have a saloon-keeper as a customer, and if it should become known that the grocer voted the Prohibition ticket, he might lose the sale of a head of cabbage.

A blacksmith might be strictly temperate in his views, yet a brewer may have his horses shod at his shop, and he must be silent in order to keep his trade.

So the lawyer may be subjected to the same law, for his extensive practice may have been created by the evils growing out of the liquor traffic.

The newspaper man must be a silent man, just as if he were bound and gagged, because he has two political parties to please, and he naturally could not be expected to speak in favor of the Prohibition party.

The minister fears speaking about the temperance question because his congregation is composed of people affiliated with both political parties. Should he speak about the evils of the liquor traffic, some of the official board might think he was making a fight for some other party than that to which they belong.

The office-holder might likewise believe in the principles of the Prohibition party, but it is possible that he may have been placed in office by a certain political faction, and he would naturally have to uphold their principles, because he would desire to be re-elected.

I have cited these few instances to prove to you that the liquor traffic has practically resolved itself into the fact that man looks mostly to the almighty dollar, and that is the first thing to be considered in politics.

This proves the necessity of co-operation in helping to form a new political party to prevent the influence of the saloon from destroying the Church, and to make it possible for any man, whether he be a church member or not, to vote with a party without stultifying his conscience.

Why the Parochial School is a Curse to the Church, a Menace to the Nation.

[Extracts from the Book by Rev. Jeremiah J. Crowley, a Roman Priest, of Chicago.]

THE PUBLIC SCHOOL MUST BE DESTROYED.

"Catholic priests and prelates are determined to destroy the American public school. Their slogan (suggested by the Roman cry against Carthage in the days of old, 'Delenda est Carthago,' is: The public school must be destroyed. The Romans had in view the maintenance of their commercial and military supremacy; the Catholic hierarchy has in view the selfish interests of its priests and prelates, and not the true welfare of the Church or State.

"If the course of these prelates is pursued by the hierarchy, certain things must inevitably follow. Animosities will be engendered among the American people which should have no place in the citizenship of our republic. The Catholic Church will lose all her power and prestige in America. A hurricane of hate is brewing. I love the Catholic Church and to save her from destruction in America I write this book.

"The Catholic parochial school in the United States is not founded on loyalty to the republic, and the ecclesiastics who control it would throttle, if they could, the liberties of the American people.

"It is my profound conviction that the masses of the Catholic people prefer the public schools, and that they send their children to the parochial schools to avoid eternal punishment, as their pastors preach from the pulpit, 'Catholic parents who send their children to the godless public schools are going straight to hell.'

"The Jesuits are particularly vicious toward the public school. In the Holy Family Church, the largest parish in Chicago, in 1902, during a mission at which there were present at least 2500 people, all being women, the Jesuit preacher said:

"'Parents who send their children to the godless public schools are going straight to hell. I make this statement in the presence of the blessed sacrament. Now, I want you good mothers, whose children attend the parochial school, to kneel down and offer up with me, from the bottom of your hearts, three Our Fathers and three Hail Marys for the conversion of these wicked and benighted persons who are sending their children to the godless public schools.'"

CATHOLIC LAYMEN OPPOSED TO THE PAROCHIAL SCHOOL.

"I am morally certain that not five per cent. of the Catholic men of America indorse at heart the parochial school. They may send their children to the parochial schools to keep peace in the family and to avoid an open rupture with the parish rector; they may be induced to pass resolutions of approval of the parochial school in their lodges and conventions; but if it ever becomes a matter of blood, not one per cent. of them will be found outside of the ranks of the defenders of the American public school.

"If a perfectly free ballot could be cast by the Catholic men of America for the perpetuity or suppression of the parochial school, it would be suppressed by an astounding majority.

"The plain Catholic laymen know that the public school is vastly superior to the parochial school in its methods, equipment, and pedagogic talent. They know, too, that the public is the poor man's school. They know that the public school prepares, as no other can, their children for the keen struggle of American life and the stern duties of American citizenship.

"Prelates and priests work upon the fears and feelings of the women and children, and the fathers, to have peace in their families, yield and send their children to the parochial school.

CLERICAL HOSTILITY TOWARD THE PUBLIC SCHOOL.

"Catholic clerical hostility toward the public school is a fact with which the American people will be forced to deal sooner or later—the sooner the better.

"I assert that it is the set purpose of the great majority of the Roman Catholic hierarchy in America to destroy, root and branch, the present system of American public schools.

"The Catholic clerical scheme to utterly destroy the American public school has these among other phases:

"1. The bringing of the public school into contempt by characterizing it as "godless," "vicious," "a sink of corruption," etc.

"2. The securing for the Catholics parochial school the largest possible share of the public school tax funds.

"3. The encouraging of other sects to start sectarian schools and to demand public moneys in payment for the secular education of the children.

"4. The securing of a Catholic majority on public school boards and on the teaching staff of the public schools in the hope of being able thereby to lower the tone of instruction and discipline in the public schools, and thus bring the public schools into disfavor.

"5. The securing the employment of nuns and monks as public school teachers.

"6. The prevention of normal school training of public school teachers.

"By these and other means Catholic ecclesiastics hope to destroy the public school system, and to make the parochial school supreme."

The public schools are charged with being godless, with causing frivolity and depravity, and even with causing lynchings. Mr. Crowley quotes an editorial from The Catholic Telegraph, of Cincinnati, entitled, "Reaping the Whirlwind," which says: "Various reasons have been assigned for these frequent eruptions of the anarchistic spirit, but, in our opinion, the lynching spirit is due to the irreligion, the exaggerated idea of personal freedom, and the repugnance to authority imbibed by the pupils in the godless schools of the country."'

Commenting on this astounding statement, Mr. Crowley says:

"The time is surely near at hand for the Jesuits and other Catholic enemies of the public school to charge it with bringing about the rebellion of Lucifer, the fall of Adam, the universal deluge, and the diabolical immorality of Pope Alexander VI."

PAROCHIAL SCHOOL BOARDS OF EDUCATION.

"The board of education of the Catholic parochial school system is none other than the Vatican, meaning thereby the Pope and the Propaganda and their ecclesiastical advisers. These high dignataries comprising the Pontiff, the cardinals and others, constitute what may with propriety be called, in view of their relation to the parochial school, the board of education of the Catholic parochial school system."

ANSWERABLE TO THE VATICAN.

"To whom are the parochial school superintendents responsible? They are directly answerable to the Vatican authorities. The Pope has never seen America, and, if reports be true, does not understand the English language, and hence cannot read the Constitution of the United States without the aid of a translation or an interpreter.

The supreme head of the parochial school system in the United States is inevitably an Italian, and a person whose election suits France, Spain and Austria. The college of cardinals has its majority composed of Italians. The Church calls itself universal, and is established indeed in all parts of the world, but any cardinal who is not an Italian has no more chance to become Pope than he has to become President of the United States. France, Spain and Austria have for centuries exercised in the conclave the right of vetoing any candidate for the papacy whom they disliked. The Holy Ghost, if he acts at all in the selection of a Pope must consult these three secular governments. Dr. Alzog says:

"'The great Catholic Powers have continued to exercise a greater or less influence on papal elections down to our day. (Dr. Alzog's Manual of Universal Church History, Vol. II., p. 484.)

"It certainly must seem to the American people an anomaly that France, Spain and Austria should have a commanding voice as to who shall be the supreme head of a system of schools in the United States of America.

"I submit to the American people this question: Is it to the best interests of the nation that a multitude (now over a million) of its children

should receive their secular education in schools which for their highest supervision are subject to ecclesiastics whose perpetual residence is in Europe who have never seen the shores of America, who are strangers to our language, our customs, and our laws, and who attack Americanisms?"

CATHOLIC TEACHING ORDERS.

Mr. Crowley declares that it is the duty of all patriotic non-Catholics to withdraw all support, of whatever nature, from Catholic institutions until the unholy attack on the American public schools is completely abandoned. "Do not give your money to them," he says, "and do not patronize them." He urges Catholic school teachers to unite in defense of the public schools. He declares that the Catholic teaching orders, which supply nearly all the teachers to the parochial schools, are hostile to the American public school. "They would gladly destroy it if they could. That public school which hires a member of a Catholic teaching order to teach its children is giving employment to its deadly enemy. Under no consideration should monks and nuns, whether clad in the garb of their religious orders or in secular attire, be permitted to teach in the public schools. The American people should set themselves as a wall of granite against even the shadow of sectarian interference with the bulwark of their liberties, the public school. Their declaration should be: We will treat as a deadly enemy of the nation any sect that attempts to undermine the public school, or that tries to get public funds. The parochial school as it is, is a curse to the Church and a menace to the nation."

The Decline of the Christian Religion and the Rise of Catholicism and Mormonism.

The reason why the Christian religion is dying out and the Catholics, Mormons, Christian Scientists and Spiritualists are increasing is due to the fact that the larger part of the human race has degenerated into a state of apathy regarding its future existence, more especially regarding future punishment, and this makes man responsible to God for his indifferent conduct towards his fellow-men. He often acts unchristianlike in his manner. Such indifference is largely due to his disbelief in a future punishment, and this also accounts for the inconsistency of laymen and ministers—more especially the latter,—as their position is similar to holding a political office. Any one who is familiar with the influence of the ministry and those holding high positions, knows it is hard to act as he properly should, especially when he feels that it is his duty to do right at all times. Because of this, the Protestant minister lacks zeal in endeavoring to please those who command the most influence in the official board, and precisely the same condition can be found in politics. Because of this the preaching of the Gospel has become perfunctory with many. It gives many the impression that there is no reality in the Christian religion, and because of their indifference their actions do not correspond with their calling. This gives the impression that they are not unlike other men who cater to man's natural desires and passions and the Christian leaders are trying to meet the wants of the people by removing the bars of restraint so as to hold their membership. While this apparently is true, the people who act as though they want a more liberal religion do not actually want it as an example. No one wants to take the risk of any other religion except what is given by Christ, for there is too much uncertainty in all others, hence, while they see the inconsistency of the others, they will not venture to leave this world to the unknown, as the animal without the ingrafting of a spiritual desire is not acting in accordance with the requirements of the church. It is only natural for a man to want the best of everything while living, and this applies to religion. It has been shown in the past that the Christian religion is best adapted to govern the human race because of its increase; but of late, through the failure to increase in members, there has been a question of doubt as to whether the Christian religion is the only consistent religion that attempts to represent God in man; hence, the more a man acts and patterns after Christ the more he will become like Him. The same is true of him who

patterns and imitates any good man, or vice versa. By this principle you can become Godlike, but the great difficulty now is in our political condition, because it is so unfavorable to the cultivating or possessing of spiritual nature because of the influence of the almighty dollar our environments make it easy to produce the same spirit and incentive that prompted man to crucify Christ which existed in the hearts of the people in those days exists now. Christ was not crucified because of his religion, but because the principles which he represented showed how they should conduct themselves, and that interfered with their way of making money. They endeavor to conduct a business that is contrary to the teachings of Christ, and to give it the appearance of respectability they resort to licensing it. The devil himself could not have conceived a more hypocritical way of deceiving those who profess to maintain the principles of Christ than by the invention of licensing the business of political methods. It is surely prompted by some one whose conscience was troubled by the selling of intoxicating liquors, and sought to relieve the same by throwing the responsibility on the many, and found that the best way out was by taking the devil into partnership, and by this changed the appearance from licentiousness to licensing. Not all the people are aware of the value of a suitable partner, but the present condition of business, compared with the past, shows clearly that many have found the right person and the proper name to assist them in selling intoxicating liquors.

It has continued to prosper in various forms ever since the beginning of the license system. The latest thing in the way of invention is the traffic in white slaves, and because of the success of licensing other sins no doubt they will soon commence to license this evil, calling it "segregation." The licensing of the saloons ought to sufficiently warn us by their rapid increase during the last forty years, when before that time there were scarcely any saloons, only a few for hotels and inns for the accommodation of man and beast, by so doing they have changed man to a beast. It has not been more than seventy years ago when there were no licenses of any kind granted, but under the license system over 250,000 saloons are protected by the United States, and the consumption of liquor has increased from six gallons per capita to eighteen gallons, and just as the consumption of liquor has increased, crimes of all kinds have kept apace. To convince yourself of this fact, read the essay entitled "Is the World Growing Better?"

While I have no doubt that when the licensing of the liquor traffic was adopted as a remedy to prevent further injury to man, the thought and motive was a good one. Men seeing their neighbors imbibing too freely sought exemplary Christian men to dispense with it. But that does not change our present condition, and as individuals learn by their mistakes, so should all States and nations; but those who run the political machine believe that a change would defeat their political party as shown in the chapter on "Assurance of Success by Forming a New Political Party." Experience has taught us that even a good act may be misapplied. To be honest, after knowing these facts, we should not attempt to remedy any other evil by licensing it. When any law is enacted for

the safeguard of moral principles, the supposed need of a license should condemn it. It is the inherent wrong that calls for protection by the enactment of laws, though much of our licensing is done under the guise of religion and reform. As recently stated in the daily papers by a woman promoter, Miss Smith, of Washington, D. C., the prevention of an evil by substituting the licensing of it in any form of persuasion is the most deceptive of all pretenses.

When you religiously undertake to accomplish a purpose the cause of which is immoral, you have done just the thing that the devil wanted to help him; and when you make your religious creed so broad that a person can commit any immoral act, and then by going to man and confessing and paying him for it and secure absolution, you have a religious system that will destroy any form of republican government, because ignorance becomes one of its strongest forts, and devotion is the foundation on which it rests, and as ignorance is the mother of devotion and such devotion is sure to grow, that kind of religion well mixed in politics will be sufficient to accomplish its evil purposes in due time. By the formation of a government that will sacrifice any principle to the interest of politics and appoint such men to office as will sow the seed of destruction, the fruit of such sowing will appear in due time, and this form of religious creed will produce a form of government in harmony with man's desire, and wherever such religious faith predominates the apathy and liberality of our republican form of government will cater to anything that will perpetuate or elect to office such men as will do their bidding, and our republican form of government will become most dangerous. It is alleged by a noted speaker, Dr. Buhler, that rum, romanism and rebellion were allied with the democratic party, and to that saying is credited the defeat of James G. Blaine; but with that stigma and sentence resting on that party, it would take a microscope to distinguish the difference in principle from the republican party.

There are men holding office by the appointment of the president and elected by politicians who hold the same religious belief. This proves that religion and politics do mix; but where the great mistake lies is the association of religion with politics in view of securing office. While the Roman Catholic religion has some good principles to commend it, it is a dangerous religion because of its narrow-minded devotees, who keep all their followers in ignorance of the principles they cherish. It is said by them, "Do not unto others as they would not have others do to them." How far this law is carried out among their followers, I cannot say, but from experience and knowledge of their products, it is certainly a back number. This spirit may be due to the influence of some other persuasion. The secret may be with that religious people. Be that as it may, it only shows how dangerous a thing may be, and yet we remain as unconscious of the danger as a man is of the subtle forces of dynamite or gunpowder. It is the latent power in the principle that does the execution. The Catholic form of religion is not the only hinderance in the way of higher development of the human race.

We have a sect which is a menace to the world's progress known as the

Mormons. Their secret of success is somewhat different from that of the Catholics. They cater to all the weaknesses and passions of men. They appeal to those possessed of animal passions or cultivate such habits as man is subject to contract. Many of them have a little idea of their doctrines but worship in accordance with the creed set before them.

Mormons, a religious sect founded in the western part of New York in 1830 by Joseph Smith, and since 1847 settled in Utah. The sect comprises about 200,000 members, including about 50,000 living in other countries. Their distinguishing peculiarities, in a religious and a social sense, are, in the first case, the belief in a continual inspiration through the medium of the head of their church; and in the latter, the practice of polygamy and the establishment of a complete hierarchial organization, their government being a pure theocracy.

The supreme power rests with the presidency; then follows the office of the patriarch; then come the council of the 12 apostles and of the 70 disciples, and the orders of high-priest, bishop, elders, etc. The head of the organization alone has the power or right to work miracles or receive revelations. Implicit belief in the president or prophet and in his divine mission is the corner-stone of Mormonism.

The Mormons are distinguished for frugality and thrift. They accept the Bible and Book of Mormon as divine revelations, subject to the explanations and corrections of the prophet. Polygamy was originally condemned by the Book of Mormon, but in 1843 Joseph Smith claimed to have received a revelation recommending the adoption of the custom. The Book of Mormon was, as alleged, found under divine guidance by Mr. Smith, secreted and preserved in a stone box, and composed of gold plates 8 by 6 inches, and forming a book 6 inches in thickness. These precious plates were inscribed with characters of the reformed Egyptian tongue, and the volume was accompanied by a pair of mystical spectacles called the Urim and Thummin, so that no difficulty was found in deciphering the text.

Mr. Smith's translation of the work was published in 1830, and the plates disappeared soon after. The golden volume claims to give a history of America from the destruction of the tower of Babel down to the 5th century o four era, and imparts the novel information that Christ preached in America.

With this book for the basis of his teachings, Smith began to preach in 1830, and in 1831 he led the first Mormon congregation of 30 members from Manchester, N. Y., to Kirkland, O. Here he and they remained for seven years, Brigham Young (q. v.) having joined them in 1832. From this place Smith was obliged to fly, the main body of his followers having in the meantime settled in and around Far West, Mo. From this latter place they were driven in 1838, when they crossed the Mississippi and retired into Illinois, where they founded the city of Nauvoo. Here, or not far distant from it, Smith, who had been incarcerated in the county jail, was shot by a mob, June 27, 1844.

After this disaster to the sect a new imigration was decided upon under

the guidance of Brigham Young, who was elected prophet on the death of Smith, and who now led, with admirable tact and firmness, about 16,000 persons across the prairie desert to Salt Lake Valley, involving a journey of two years. Here they founded Salt Lake City (q. v.), which has grown steadily in importance. It is the capital of Utah Territory, and is situated in a fertile valley, beyond which are the mountains where the snow never melts.

The Tabernacle, a huge wooden structure, oblong in shape, 250 by 150 feet, its immense roof, the ceiling of which is 65 feet above the floor, sustained by 46 columns of sandstone, and having the second largest organ in the United States, first greets the eye of the traveler. It is used for religious services, lectures, and other gatherings, and seats 8,000 persons. The new temple, of which we give an illustration, is situated on the east half of the same block as the Tabernacle. Its dimensions are 99 by 186½ feet, and its estimated cost is $10,000,000.

The articles of faith of the Mormon Church are as follows:

1. We believe in God, the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins and not for Adam's transgression.

3. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisic glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subjects to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed, we may say that we follow the admonition of Paul. We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

This foregoing constitution and by-laws represents the precepts which are to be found in the New Testament and must have been copied therefrom. If that be true, then why should they, or any other people, want a better system of precepts than those established by Christ in the sermon preached on the Mount to carry them from this world to the one beyond, for all men believe in the immortality as presented by Him?

So far as I can learn, their true motive was to associate religion with politics in view of carrying the same into a form of government of their own, and at the same time seek protection from the government of the United States for their principle of combining religion with politics without interfering with their chief aspiration, which is to promote polygamy without restraint from the Government. This system increased so rapidly that it became such a nuisance to the betterment of the commonwealths of the United States that the government had to pass a law to prohibit any further prospects of manufacturing plural wives under the pretense of it being a part of their religion and founded on the Scriptures, which by their interpretation, allows every man to worship according to his desire.

To further show the inconsistency of any form of religious belief which does not possess the right principles and motives, and is not for the betterment of mankind, it must be founded on selfishness, for reason, as well as justice, tells a man that one wife is sufficient for him to maintain and be a help-mate to him, and any more would be injurious to the man both mentally and morally. Reason tells every man that he who desires more than one wife is not led by true religious conviction, but is led by the animal passion, and he who seeks to hide behind the pretense of Scriptural authority or religion in gratifying his desires for a plurality of wives is acting the part of a wolf in sheep's clothing to accomplish his purpose.

The justice or injustice of the Mormons having a plurality of wives as a religious duty, and convincing a woman that it is her duty to marry a man who has other wives, and to consent to the same as her religious duty, can never be accomplished without being imbued with the same spirit of fanaticism that leads men to believe that their future depends on the performance of the injunction of God's word, which teaches them that which they desire to do by impressions. That is man's greatest power in advancing polygamy, the same as that which leads the heathen mother to cast her first born child into the river as food for the crocodiles and alligators to appease the wrath of the Almighty, and by so doing they may secure Eternal Life. It is much easier for the Mormon woman to solicit other women to marry her husband than it would be if she had married as true women should do, because of the love she had for him,

and not like the class of women who marry men solely for their wealth.

In my short stay at Salt Lake City, I had the pleasure of attending a Mormon meeting conducted by women. It being the general custom of the feminine sex, I felt considerably out of place, but being accompanied by my wife, I felt much more comfortable than I otherwise would have. My first impression of the meeting was that of a funeral service, but not seeing any coffin, I soon learned that it was the custom for the women to hold these meetings and speak or preach about the blessings of the Mormon religion.

The most prominent speaker was one of the widows of Brigham Young. She having had the advantage of practical experience, spoke on the line of devotion, and being true to the principles of the Mormon religion, spoke very entertainingly, and one could not help being interested in her efforts, for she was well fit to represent the Mormon faith. We did not hear the testimony of the thirty sister widows. They doubtless gave the same testimony in substance. I also made a short visit to the Tabernacle, and while there I met one of the elders and learned more about the Mormon religion and the principle which the person was to be governed by on becoming a Mormon, and what duties and restraints a person must be subject to, or what he must do in order to become a consistent Mormon.

Through this short conversation I also learned that if a person pays his tithing money, he was considered a consistent Mormon, but as there had recently been a law passed by Congress prohibiting them to have a plurality of wives, he did not express himself very freely on that subject, but remarked that a person did not have to have more than one if he did not desire so. But I was impressed with the fact that it was a liberal religion, and catered to the carnal mind more perfectly than any other system of religion, in view of appealing to the passions of men. In short, it made me think of some signs which read, "If you don't see what you want, ask for it."

On calling upon some of the business men, especially the grocerymen and druggists, and talking with them in regard to their respective businesses, I noticed several men coming out of the back part of the store, and as they passed by me, my olfactory nerve being rather acute to certain odors, I applied the other sense, and soon learned that the principal drink was whiskey. Thinking that perhaps some Eastern man had started in the whiskey-drug business, I ventured to ask him if he was a Mormon. He readily informed me that he was, and remarked that he was proud to be one, and from his general conversation I was impressed that he thought so and that he rather liked me, and was desirous of having me become a Mormon.

To show the sincerity of his faith, he began talking about the missionaries that they were sending out to all parts of the United States, to convert people, stating they now had about 1200 in the various States. I must admit that I was somewhat surprised on learning how he could mix the missionary cause and the whiskey into one business. After giving it a little thought I saw that they were only patterning after the Christian

religion, as we were sending whiskey and missionaries all in one vessel to the heathen; but I am fully convinced that all religion which does not contain the principle of sacrifice and a separation from the carnal mind is, in a sense, held under the pretense of representing the principles of Christ and appears to me hypocritical in its fullest sense, because those who are the leaders in such religions claim to be inspired, when in reality it is only the inspiration of the almighty dollar, in view of establishing a temporal power of their own liking, like those who inspired the Southern States to secede because they wanted the power to establish a form of govrnment of their own. That this was their purpose was proven by their consistency and persistency in politics and their seeking to gain a seat in Congress and accomplish that for which they fought and failed. If it had not been for the earnest protest again Roberts and Smoot on the part of the women, these men might have accomplished their purpose.

When we think of all the various claims and demands made for a certain kind of religious worship in accordance with man's desire, we think of the darkey who was caught in the storm, and becoming anxious in regard to his safety, thought it best to offer a prayer, saying "Lord, if it pleases Thee, please give us a little more lightning and less thunder." Now we hear considerable thundering about what political parties ought to do, but it would please us more to have the evidence in its true light as a Christian nation.

To assist the reader in seeing why the government does not act in the proper time to prevent them from growing to such an extent as compels the people to admonish men who are elected to office to do their duty, thereby avoiding the necessity of forming a new political party to do what they should have done, but for want of proper light, it may be policy on the part of these men to praise the administration, while the patient grows worse and worse, thinking the praise of wrong may cure the sick. To show how the Mormon Church has grown by the persistency of its advocates, I herewith insert a clipping from the "Christian Advocate."

MORMONS AND MORMONISM.

ORIGIN OF POLYGAMY AMONG THE MORMONS.

In letter No. 3 it was shown that the Book of Mormon is absolutely and unqualifiedly *against* polygamy.

A remarkable statement in Salt Lake Tabernacle, in 1862, by Elder W. W. Phelps, was that while Joseph Smith was translating the Book of Abraham, in Kirtland, O., in 1835, from the papyrus found with the Egyptian mummies, he became impressed with the idea that polygamy would yet become an institution of the Mormon Church. The Rocky Mountain Saints, page 182, says: "Brigham Young was present and was much annoyed by the statement made by Phelps; but it is highly probable that it was the real secret which the latter then divulged."

When Smith began his career as a Prophet he *prohibited* polygamy by two revelations, one in 1831:

> Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her shall deny the faith, and shall not have the spirit, and if he repents not he shall be cast out. * * *
>
> Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.

Ezra Booth, the Methodist preacher who joined the Mormons and afterward left them, said: "It has been made known to one who has left his wife in New York State, that he is entirely free from his wife, and he is at pleasure to take him a wife from among the Lamanites" (Indians).

Throughout the country surrounding Kirtland it was reported that the Mormons were practicing cohabitation, and it was flatly denied. The Kirtland edition of the Book of Doctrine and Covenants contains this statement: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy," etc.; and there is a declaration of the Presidents of the Seventies, that they would withhold fellowship from any elder "who is guilty of polygamy," and that it is against truth to charge them [the Mormons] with polygamy.

An instance of discipline is recorded by Smith himself. A certain man named Lyon was a presiding high priest. He wished to marry Mrs. Jackson, whose husband was absent in the East. Lyon told her that he had a "revelation" ordering marriage, and that another "revelation" had assured him that her husband was dead. Supposing these statements to be true, she consented, but before the ceremony was performed Jackson appeared on the scene, and ascertaining the conduct of Lyon, had him put on trial; he was deposed from his office, though still recognized as a member.

However this may be, polygamy with the spiritual wife adjunct was in full practice at the time of which we are writing.

Lorenzo Snow, who was a few years ago the First President and head of the Church, was the brother of the celebrated Eliza R. Snow. She wrote a biography of him. In that biography Mrs. Snow says:

> While my brother was absent on this (his first) mission to Europe (1840-43), changes had taken place with me, one of eternal import, of which I supposed him to be entirely ignorant. The Prophet Joseph had taught me the principle of plural or celestial marriage, and I was married to him for time and eternity. In consequence of the ignorance of most of the saints, as well as people of the world, on this subject, it was not mentioned, only privately between the few whose minds were enlightened on the subject. Not knowing how my brother (he returned on April 12, 1843) would receive it, I did not feel at liberty, and did not wish to assume the responsibility, of instructing him in the principle of plural marriage. * * * I informed my husband (the Prophet) of the situation, and requested him to open the subject to my brother. A favorable opportunity soon presented, and, seated together on the bank of the Mississippi River, they had a most interesting conversation. The Prophet afterward told me he found

that my brother's mind had been previously enlightened on the subject in question. That Comforter which Jesus says shall "lead unto all truth" had penetrated his understanding, and, while in England, had given him an intimation of what at that time was to many a secret. This was the result of living near the Lord.

To see how Joseph Smith worked his way with the people we print another from the biography of Lorenzo Snow:

It was at the private interview referred to above that the Prophet Joseph unbosomed his heart, and described the trying ordeal he experienced in overcoming the repugnance of his feelings, the natural result of the force of education and social custom, relative to the introduction of plural marriage. He knew the voice of God—he knew the command of the Almighty to him was to go forward—to set the example and establish celestial plural marriage. * * * Yet the Prophet hesitated and deferred from time to time, until an angel of God stood by him with a drawn sword, and told him that, unless he moved forward and established plural marriage, his priesthood would be taken from him and he should be destroyed. The testimony he not only bore to my brother, but also to others.

MRS. SNOW-SMITH A CHARACTER.

"Sister E. R. Snow-Smith," in the Latter-Day Saints Millennial Star, published in England for Jan. 2, 1888, was eulogized as one of the noblest, best, and purest women that ever graced the earth. She was a Massachusetts woman, and joined the Mormons in 1835. "In six months she became an inmate of the Prophet Joseph's household, boarding with his family and teaching a select school for young ladies." The following reference to her marriage to Joseph the Seer is most valuable:

Her intimate association with Joseph the Seer ripened into a holy consummation, and she, in the year 1843, became his wife, in accordance with the sacred ordinance of heaven, and the direct command of God to her husband. She thus became one of the first women of this dispensation to enter the sacred and divine order of plural marriage.

Let the date be noted, and the phraseology studied. She became the greatest proselyter of women the Church ever had; because she could corrupt their views and make them sympathize with polygamy she was spoken of by the Gentiles as a "female rooster." The Mormons make her out as a poet of the first order, and they publish in her obituary two specimens:

"O my Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence,
And again behold thy face!
In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near thy side?"

She also believed in the doctrine of the preexistence of the spirits, and the Mormon author in this obituary, which first appeared in the Deseret News, quotes this striking poetry:

"In the heavens are parents single?
No! the thought makes reason stare;
Truth is reason; truth eternal
Tells me I've a mother there."

HOW SMITH TRIED TO DECEIVE HIS WIFE EMMA.

"A Revelation on the Patriarchal Order of Matrimony, or Plurality of Wives, given to Joseph Smith, the Seer, in Nauvoo, July 12, 1843," can be found in Stenhouse's Rocky Mountain Saints. It was privately communicated by Smith and others for their own purposes, but was not published to the world until 1852. It is too long to quote. Stenhouse and his wife were Mormons. He gave the best of his life—by tongue and pen, from the rostrum and by the press—to the teaching of the Mormon faith, and after great anguish of spirit and by slow degrees he renounced it, and has a spirit different from that of most of the great multitudes who ceased to be Mormons. This "revelation" is a set argument from the Old Testament. One passage cites Abraham and Sarah, and declares that Abraham was not under condemnation for taking Hagar, nor Isaac and Jacob, nor David, nor Solomon, for a similar course. He then calls on Emma Smith, his wife, in these words:

> And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph. * * * And I command mine handmaid Emma Smith, to abide and to cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed.

Then it gives rules for men who have married and desire to espouse another, and it declares that "if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified;" but the law says that if any one of the ten virgins shall act improperly with respect to anyone except the one to whom they were given, she shall be destroyed. And it finally closes with this passage:

> 25. And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar

to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. AMEN.

Stenhouse emphatically declared that many false affidavits were given to the public in denunciation of Bennett and in defense of the Prophet, for exposing these things. Everything that could be thought of was done to mislead the public as to the veritable teachings promulgated concerning marriage; and from the time of the outbreak with Bennett in 1842, until the announcement of the "revelation" by Brigham Young, in Salt Lake City, in 1852, it was the duty of the Mormon missionaries to prevaricate, and even positively to deny, when necessary, that the Mormon Church was other than monogamic.

In the winter of 1843 and 1844 Smith got a man named Jacobs to write a pamphlet advocating polygamy. Hyrum Smith, the Patriarch, denounced it as from beneath, and the Prophet had to condemn it in the paper called the Wasp, which he was publishing. John D. Lee, who was always a polygamist and acted on principle and not on passion, as he says, declares that Smith dared not proclaim the "revelation" of July 12, 1843, publicly, but taught it "confidentially," and appealed to followers to "surrender themselves to God," saying that it was necessary to their salvation to do so.

LEE'S WIVES.

Linn has made a list of the wives of Lee. His second wife was sealed to him in 1845; his third and fourth soon after; he lost number three, though she had borne him a son, because Brigham Young was bound to have her. Lee's fourth wife was a girl whom he had baptized in Tennessee. In the spring of the same year, 1845, two sisters of his first wife and their mother were sealed to him. When the Nauvoo Temple was finished he took three more wives; in 1847 three more were sealed to him, two of them sisters, in one night. He secured the fourteenth soon after; the fifteenth in 1851; the sixteenth in 1856; the seventeenth in 1858, who he says was "a dashing young bride;" the eighteenth in 1859; and the nineteenth and last in Salt Lake City. Lee said he claimed only eighteen true wives. He married Mrs. Woolsey, the mother of his first wife and of wives five and six, "for her soul's sake," and she was nearly sixty years old. From these marriages Lee had sixty-four children, of whom fifty-four were living when Stenhouse's book was written.

HYRUM SMITH'S CHANGE OF BASE.

I have stated that Hyrum Smith had opposed the doctrine, but by December, 1843, he went to the house of Ebenezer Robinson and expounded the doctrine to them. When the "revelation" was presented and read in the High Council in Nauvoo, three men refused to accept it as from the Lord: William Marks, Cowles, and Councillor Soby. Cowles at once

resigned. Smith got up a scheme of keeping many things private, calling them "things spiritual, to be received only by the spiritually minded." He finally got to talking in this way: "Solomon first asked wisdom, and God gave it to him, with every desire of his heart, *even things which might be considered abominable to all who understand the order of heaven only in part,* but which in reality were right, because God gave and sanctioned them by special revelation."

OTHER FACTS.

Jensen's Historical Record, a Mormon authority, gives the names of twenty-seven women, besides a few others about whom we have been unable to get all the necessary information, who were sealed to the Prophet Joseph during the last three years of his life. Stenhouse, who made every effort to acquire information, says that when his book was written there were more than twelve women who rejoiced in having been wives of Joseph.

Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow, all afterward Presidents of the Mormon Church, entered polygamy while they were yet denying that polygamy was either a teaching or a practice of that Church. The testimony of Mrs. Sarah Pratt, to whom I was introduced on an occasion to be described where the facts will be of more importance than in this letter, was of the opinion that Joseph Smith had more than eighty wives at the time of his death. She stated that he probably had a larger number and had led astray others, and many of those with whom he had lived without their being sealed to him were sealed to him after his death, "to be among the number of his queens in another world."

Decency forbids me to spread out the indubitable evidence which exists that Joseph Smith was more the slave of his animal passions and more reckless in his gratification of them than any other founder of a so-called religion authentically recorded in history.

Joseph Smith and the most of his intimates in Nauvoo were incorrigible liars. This is the first time in these letters that I have used language of that kind.

I will now furnish the proof on this subject of polygamy. May 20, 1886, Lorenzo Snow and other leaders were in the Utah penitentiary, being convicted under the Edmonds Anti-polygamy law. They were offered pardon on condition that they would give up the practice, but they would not. And the Deseret News, at the request of Joseph F. Smith, the present President, printed an affidavit that was made on Feb. 16, 1874, to show the world that "the martyred Prophet is responsible to God and the world for this doctrine." Clayton, a clerk in the Prophet's office in Nauvoo and Temple recorder, swore that he and the Prophet were taking a walk in February, 1843, and Smith then broached to him the subject of plural marriages. Clayton gave the names of a number of the wives whom Smith married at that time. He swore that his wife Emma "was cognizant of the fact of some, if not all, of these being his wives, and she gen-

erally treated them very kindly." Clayton also swore that on July 12, 1843, Hyrum offered to read the "revelation" to Emma if the Prophet would write it out, saying, "I believe I can convince her of its truth, and you will hereafter have peace." The Prophet smiled, and said, "You do not know Emma as well as I do." Clayton wrote it down. I have already shown how it was written to subjugate Emma.

Hyrum went to Emma and read the "revelation." When he came back he said that "he had never received a more severe talking to in his life; that Emma was very bitter and full of resentment and anger." Joseph put the "revelation" in his pocket and said as before, "You don't know Emma as well as I do." The fact that polygamy was practiced began to operate very much against the Mormons, therefore in the Times and Seasons of February, 1844, a notice, signed by Joseph and Hyrum Smith, cutting off an elder named Brown for preaching "polygamy and other false and corrupt doctrines," was published.

The Deseret News, the Mormon paper, of May 20, 1886, was compelled to notice this and other denials, and it deliberately justified the falsehoods, saying that Jesus enjoined His disciples on several occasions to keep to themselves principles that He made known to them; that the Book of Doctrine and Covenants gave the same instruction.

Parley P. Pratt flatly denied, in 1846, in England, that any such doctrine was known or practiced by the saints. John Taylor, who took part in the endowment work in 1844, in a discussion in France in July, 1850, said, "These things are too outrageous to admit of belief." August 28, 1852, at which the first public announcement of the "revelation" was made, Brigham Young said:

> Though that doctrine has not been preached by the Elders, these people have believed in it for many years. The original copy of this "revelation" was burned up. William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original. J. M. B.

REVELATIONS MADE TO FIT THE SITUATION.

The career of the people in Missouri having been a total failure and a contradiction to his previous revelations to preserve his consistency, Smith put forth this revelation at Nauvoo Jan. 19, 1841:

> Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

Galland had begun to profess Mormonism, and he is referred to in this revelation:

> Let my servant Isaac Galland put stock into that house, for I,

the Lord, love him for the work he hath done, and will forgive all his sins; therefore, let him be remembered for an interest in that house from generation to generation.

Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum, to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

The name of the town was changed to Nauvoo in April, 1840. For a long time the people suffered from malaria. The Mormon accounts showed most extraordinary deaths, and at the same time claimed that Joseph healed the sick.

RAPID GROWTH.

In less than two years there were more than 8,000, and in 1844 there were 14,000, almost all professed Mormons. The first thing that was done was the laying out of the city of Nauvoo in blocks, measuring about 180 by 200 feet, with a river frontage of more than three miles. The city was to rise from the Mississippi. Meetings were held all through the Eastern States, and many members of the various denominations contributed large sums for the support "of the freedom of religious opinion." The missionaries sent out were some of them very able. Many of the Mormons were close students of the Bible. In 1839 churches could be found in Philadelphia, Albany, Brooklyn, New York, Sing Sing, and in various parts of New Jersey.

In the latter part of 1840 Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, and George A. Smith were sent over to England. At least four of these men were of vast native ability. Orson Hyde was a missionary to the Jews in London —in fact, missionaries were sent out in all parts of the country. In 1840 there were 33 churches, 534 members, 75 officers, all of whom had in four months espoused Mormonism. Visiting missionaries went to and fro throughout England, beginning by insinuating that the Bible was not properly translated. They had a queer scheme for proving themselves prophets. When they immersed a candidate a letter was given some of the brethren signed by Orson Hyde and Heber Kimball, setting forth that "Brother ——•—— will not abide in the spirit of the Lord, but will reject the truth and become the enemy of the people of God," etc. "If the brother did *not* apostatize, the letter remained *unopened;* if he *did,* it was read as a striking verification of prophecy." In three years after the arrival of the first missionaries there were 4,019 members in England alone, and many in Wales. J. M. B.

THIEVING MORMONS.

This was greatly increased by thieving by some of the Mormon inhabitants of Nauvoo. There were many people who were not Mormons at that time in the vicinity who *would* steal, and there were many Mormons who would not steal. But it became understood that it was practically useless

for a non-Mormon to attempt the recovery of stolen property in Nauvoo.

In the History of McDonough County, S. J. Clarke gives the case of a resident of that county who traced a stolen horse into Nauvoo. He took with him *sixty* witnesses to identify the animal before a Mormon justice. He was, however, confronted with *seventy* witnesses, who swore that the horse belonged to some Mormon, and the justice decided that "the weight of the evidence numerically calculated was against the non-Mormon." A custom known as "whittling" prevailed there then. It is fully described in Lee's Mormonism Unveiled:

> When a non-Mormon came into the city and by his questions let it be known that he was looking for something stolen, he would soon find himself approached by a Mormon, who carried a long knife and a stick, and who would follow him, silently whittling. Soon a companion would join this whittler, and then another, and another, until the stranger would find himself fairly surrounded by these armed but silent observers. Unless he was a man of more than ordinary grit, an hour or more of this companionship would convince him that it would be well for him to start for home.
>
> J. M. B.

On Oct. 26 Governor Boggs directed John B. Clark to raise four hundred mounted men for the protection of the citizens. In his letter to Clark, Governor Boggs said, "The Mormons must be treated as enemies and must be exterminated or driven from the State, if necessary for the public peace," etc. Linn, who is not sparing of condemnation of the Mormons, says justly that the language of Governor Bogg's letter to General Clark cannot be defended. "A man of judicial judgment would have selected other words, no matter how necessary he deemed it for political reasons to show his sympathy with the popular cause." J. M. B.

CATHOLIC CHURCH HAS LOST 30,000,000 COMMUNICANTS.

Mr. Crowley quotes Bishop McFaul, of Trenton, N. J., as saying in an address before the Federation of Catholic Societies: "If all the descendants of our Catholic forefathers had remained true to their faith there would be more than 40,000,000 Catholics in the United States to-day, instead of 15,000,000.

The actual number of communicants given in the Catholic directory for 1904 is about 12,000,000. "The parochial school," says Mr. Crowley, "has been a most potent factor in causing the loss of 30,000,000 of communicants which the Catholic Church has sustained in America. The parochial school has bred, and is breeding, apostasy. No other result could happen in this land. The Catholic people who leave the church do not join other sects—they swell the ranks of the atheists."

"Present conditions in the American hierarchy are similar to those which prevailed at the opening of the sixteenth century. Priestly rottenness begat then a schism in church polity and dogma; priestly rottenness is now producing a schism on one side of which stands the Church and on the other atheism."—Northwestern Christian Advocate.

Why Religion is Not Equal to It's Demands.

It is because there is a demand for sacrifices, which the people are not willing to make in order to maintain the principles which are necessary in the profession of such a faith. Great influence is brought to bear on those who have charge of making the church laws, to change the discipline to meet the demands of a certain class, and if they do not make the change, the desire and spirit of those who are seeking is not changed. There are also many who advocate the principle because some of the laws are broken through disobedience. Because of this, there is a class that wants the laws repealed. Knowing that the laws are founded on the principles of the Christian religion, they try to accede to some because of political benefits derived. As a result of the conditions produced by politics, the Protestant religion is acceding to the carnal mind because other denominations are doing so. The demand is continually growing for a more liberal presentation of the religious truth, and the great influx of the different nationalities, who combine their religious views with Socialistic views and the great opportunity to gratify them in various ways. Influences are brought to bear on the Christian religion and her laws regarding religious instruction, especially the Sabbath. When the law-makers and law-breakers agree that you have no law worthy of the name, or that you have no religion worthy of notice, because you have broken the fundamental principles of religion, you cannot make two standards any more than you can make a "two-yard stick" for measurement purposes.

There cannot consistently be two, one for Sunday and one for the other six days. The one by which you measure your contents should be used every day in the year, for a man can do an act in one day (that he cannot recall through a lifetime) against a brother in the church either by jealousy, impatience, or lack of charity, and the absence of this quality will render the church inefficient to meet the demands or accomplish any reform that many desire to see wrought.

Religion is professional faith, but is different from any other professional faith because it is based on the belief that our future existence in a divine way depends upon it. While this is universally known, yet there are so many conflicting standards that some people never make an attempt to become a professor of any religious faith, but abide in unbelief. Because of this, men are exposed to the various criticisms of other men, for it is as natural for every person to have a theory as it is for him to maintain his own identity; therefore, a man's standard of religion will

largely be that of his own intuitions, and will largely be the outgrowth of his environments. You will always find that a nation's religion is the governing power of its people and so far will the people be governed, as its principles are practised, in accordance to the extent. If the government does not live up to the principles it professes, then it is hypocritical. The same applies to the individual, as nations are made up of individuals.

Notwithstanding this, there are but few who do not believe in a future existence. The same may be accounted for by an inbred desire to live not only in this world but hereafter. Whether this inherent desire comes through man's nature or whether through the promptings of divine origin, we will let the reader determine for himself, as it is natural for all men to try and build up their faith to meet the requirements. There cannot be any foundation to establish faith, because it must be in accordance with certain principles enunciated; hence, it is very easy for one to be religious to-day and irreligious to-morrow; and the declaration of some temporal order must be maintained or both will come to naught. In order to maintain the principles of the Christian religion, each individual, professing the faith, should be consistent. Herein is the secret of maintainance. It is the acts of the individuals; they being governed by the principles of Him who commanded his disciples to "Do not unto others as you would not have them do unto you." This word we must do in deed in our daily life if we would maintain the faith and carry the principle into effect. If all who profess conversion did that, there would be little call for courts and church trials, but because of their failure to comply with the principles of the "Golden Rule" and to practise it in all lines, we are in a deplorable condition. "Whosoever takes upon himself a profession of the Protestant religious faith should at once begin to practise it in every act, to the best of his ability. He should also act in accordance with the dictation of his conscience."

By this he would soon become strong in his faith, because what was done by him and others would be directed by the highest motive and there would be no need of having two kinds of standards, in justification and sanctification, and the kind of religion that was good enough for Isaac and Jacob would be good enough for the present day and this generation; and we should be made to enforce them, because of the wonderful effects on the people, but some, because of their constitutional make-up, in their endeavor to lead an exemplary Christian life, become so enthusiastic in proclaiming what religion has done and is doing for them, while living in accordance with the religious principles, that they become mistaken in regard to what religion will do, and call it sanctification, or a second blessing, or a distinct and instantaneous blessing, whereas, in reality, it is only more of the same kind that they received when they were justified, for that was instantaneous and comes when the mind is in the proper condition to receive it, and said, "Not my will, but Thine be done!"

By this act of making a sacrifice of the carnal mind, the mind and your whole physical being was brought into harmony and action, and your whole life became a magnet, magnetized by the spirit of Him to whom you surrendered, and you began to give others the same power you re-

ceived by the ingrafting of the Holy Spirit, who leads every one with all the truth when he becomes a fit subject to receive it, and when he is willing to accept the requirements he will make a sacrifice of his will and comply with God's law. Many have become so allured by this as to believe that the carnal mind is taken away and they have no desire to commit any sin; but if this state of perfection and condition had been reached by those who profess sanctification, they would never have committed any sin, for no one is liable to do anything that they have no desire to do. Nevertheless, we have evidence that those who have made the high profession of sanctification have become very worldly and wicked, and act just the same as those who profess justification. I cannot see that there is any distinction between the two professions, only in the literal definitions; then, if this be true in either case, men are relieved of the guilts of their past sins, and are the same as Adam before he sinned. According to this principle, all persons who have been pardoned will remain guiltless until they commit some other sin. There are many causes for this. Diversity of opinion is often the result of man's constitution not being well born, or not having received the proper amount of knowledge and training that leads to a practical Christian life; or, it may be that he desires to possess more of a good thing than his constitution is capable of holding, as is very often the case with men physically, commercially, and desire to claim a specialty by their teaching, or a person may become overzealous, while others are not zealous enough. In either case it may be their individual disposition, their environments, which led them to be in the condition which they are in spiritually.

It ought not be such a difficult task, as many may suppose it to be, to control the world by the teachings of Christ. When people learn the importance of making the environments on the earth suitable for the growth of the desire of man, which is paramount, they will remove the things, such as tobacco and liquor, that will cause him to be wicked. Certainly by the abolishment of these great evils the world would be much more desirable to live in.

When we realize that there cannot be any real conviction without the presence of the Divine, the whole religious world will seek Him and advance in accordance to His ministery and man's consistency, as given in the law to the masses and fulfilled in Jesus. In this we shall find the only system of religion that will stand the test of your present environments There must be more practical education on moral lines in the home, school and in the church. Morality is the first principle of Christianity, and it is impossible for the Christian religion to exist without laying the foundation stones in morals. By this principle man will gradually develop along the spiritual lines, and it will be a great factor with those who pride themselves on their morality as being as good as those who profess to believe in the Christian religion. By such examples in morals we will gradually be drawn to a higher development of Christian graces, the same as a man who is justified by faith and his sins forgiven. He will then endeavor to secure for himself the greater reward which is promised by complying with the principles of the Christian teachings, and

when this takes place the human race will develop as God intended it, and not by man securing for himself some special blessing and declaring it to be sanctification, when apparently, by his actions, it is the same kind of blessing given when he was justified, although he may claim that others who have been justified will come short of receiving the divine favor because they do not profess sanctification. Because of these declarations many who cannot see the practical side of instantaneous and distinct second blessings become a stumbling block and do not help in the advancement of a more practical Christian experience. I do not mean to say that no one can possess more of the spiritual nature or receive a greater blessing, but I do mean to say that no man can ever reach a state where he cannot receive any more; for, in nature, a little money awakens a desire for more, and a small amount is as pure as the large amount, when the person becomes wholly or fully sanctified there are no blessings to be obtained, and there is no chance of any further development in the spiritual line when they assume the perfection of Christ.

When a person makes this high profession he establishes himself as a mark, and if he should fail to measure up to the requirements of the same, the injurious effect is produced on those who never profess or make any pretentions of sanctification. The worldly man is also affected, as he reasons that if the persons possessing such religious graces could not hold true to them, there is no use for him to make the attempt. The success of those who accomplish some great acts is sure to bring them into prominence and admiration. The same is true in Christian achievement. Those who make the loudest professions are sure to be sought after, and always will be, because there is a reward that comes to such.

The success of Christian Science lies in their ability to make the person believe in certain principles, that they may be cured. If a Christian church can make a sin-sick soul believe that there is a cure, and that they can stay cured, it is just what the masses of people want. The whole world is eager to have such a religion, because the whole human race is looking for happiness. If you can convince the masses that those who profess to lead Christian lives are in possession of more real happiness because of the life they live, it will have more effect on the world than a thousand sermons, because men are looking for present happiness, and if he believes that there is greater happiness awaiting him in the future, he will conduct his life in view of obtaining or securing that good, for "As you believe, so will you act;" because man is a spiritual being, as all tribes and nations worship a supreme being. Because of this predominating spiritual nature we see that man is not wicked by nature, as many suppose. If he were he would be prompted to do evil and injure the people more strongly before he made any profession of religion than other men who make no profession of religion at all. We often find men who make pretentions of helping their fellow-men in a financial way, even to their own disadvantage, and administer to them in sickness, without any expectation of remuneration. It is because of those attributes which belong to man.

What a power the Christian nation could be, may be seen from the fol-

lowing clipping. The number of church communicants of various denominations had not been announced by the census bureau when this volume went to the press. The "Worlds Almanac" for 1890 estimated the number of Protestant church communicants to be about 13,000,000, and the number of Catholic communicants to be about 8,000,000. The latter include all persons within the families of Catholic parents, whereas, the number of Protestants includes only actual communicants, who, of their own volition, had united with the different denominations. In the total population in 1880, just 25 per cent. were males over 21 years of age. The per cent. of males over 21 years of age in the membership of churchs is not as large as in the whole population, probably. If it were 20 per cent., the number of Protestant voters would be about 2,600,000, and the number of Catholic voters 1,000,000. Probably 4,000,000 in all would not be placing it too high.

1. Jews 7,931,080
2. Christians 380,000,000
3. Mohammedans 200,000,000
4. Brahmans 177,000,000
5. Buddists, etc. 450,000,000

The total of these, according to statistical writers, is the present religious population of the globe. As illustrative of the sects into which the Protestant Church is divided it can be stated that in Great Britain there are no less than 146 religious denominations. The following table, drawn up from reliable data, shows the numerical strength of the principal churches and divisions of the Protestant part of Christendom with which they are principally connected:

DENOMINATIONS.	NUMBER.
Anglicans	7,500,000
Baptists	3,608,458
Congregationalists	896,742
Disciples of Christ	645,771
Friends	204,000
Lutherans	1,037,970
Methodists	6,271,704
Moravians	43,754
Presbyterians	2,578,707
Swedenborgians	12,000
Unitarians	183,000
United Brethern	154,796
Universalists	656,000

In America the Congregational Church was organized in 1620; the Baptist Church was organized in 1632; the Presbyterian Church was organized in 1706; the M. E. Church was organized in 1784; the Roman Catholic Church was introduced in 1633; the Universalist Church was organized in 1785; the First Free Will Baptist Church was organized in 1780.

According to Hubner's "Statistical Tales of All the Countries of the Earth," there are in the German empire 25,600,000 evangelical Christians, 14,900,000 Roman Catholics, 28,000 orthodox Greek Christians, 512,000 Jews, 6,000 of all other denominations, or of none; in Austro-Hungary there are 29,900,000 Roman Catholics, 3,600,000 evangelical Christians, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5,000 Mohammedans and others; in France there are 36,390,000 Roman Catholics, 600,000 evangelical Christians, 118,000 Jews, 24,000 Mohammedans and others; in Great Britain and Ireland there are 26,000,000 Protestants of various denominations, 5,600,000 Roman Catholics, 26,000 Greeks, etc., 46,000 Jews, 6,000 Mohammedans and others; in Italy there are 26,660,000 Roman Catholics, 96.000 evangelical Christians, 100,000 Greeks, etc., 36,000 Jews, 25 Mohammedans and others; in Spain there are 16,500,000 Roman Catholics, and 180,000 adherents of other denominations; in European Russia there are 56,100,000 orthodox Greek Christians, etc., 2,680,000 evangelical Christians, 7,500,000 Roman Catholics, 2,700,000 Jews, and 2,600,000 Mohammedans and others; in Belgium there are 4,920,000 Roman Catholics, 13,000 Reformed Church, 2,000 Jews, and 3,000 belonging to other denominations; in the Netherlands there are 2,001,000 members of the Reformed Church, 1,235,000 Roman Catholics, 64,000 Jews, and 4,000 of other denominations; in Sweden and Norway 4,162,000 members of the Evangelical Church, 4,000 Creeks and other Christians, and 2,000 Jews; the number of Catholics is not officially given, it is estimated at less than 1,000. The reader is referred to the separate articles on the various great religious and sects of the world for more detailed statistics.

Suppose the 4,000,000 voters who are members of same church should be abstainers from tobacco and intoxicating liquor, what an influence it would have on those who do not belong to any church, as the physical effect on those who use it is much greater than anyone would suppose. The low, degrading effect which it has is wonderful, and it is in keeping with the inexhorable law of cause and effect for "Anything that defileth the body, defileth the mind." The chapter on "The Physical Effects of Alcohol and Tobacco" will show what the union of these evils in a social way will do. The mind of man is not trained in the proper way to lead him to desire any attainment in a spiritual way. For this reason there cannot be any system of faith equal to the demands, and to make it equal to the requirements there must be legislation and the enforcement of law, for the whole human race is robbed by our present environments of the Garden of Eden, and every man finds an excuse by blaming some one else, like a certain class leader who had become so annoyed by the excuses offered by his members (who said that they had been tempted so much by the evil one), that he kindly advised them not to lay any more blame on the devil than he was guilty of, as he was guilty of enough; therefore, if we could find some system that would remove all the Gardens of Eden in which the desire for "applejack" instead of apples was created, and remove all the saloons and tobacco stores from this world, it would become more like a Paradise of God to all men.

The Saloon Peril.

[Copied from the New Jersey Methodist. By Bishop Warren.]

We call attention to Bishop Warren's article taken from the Epworth Herald, on the Saloon Peril. We endorse every word of this indictment of this awful body and soul destroying monster.

We believe in the Anti-Saloon Society as he recommends, and believe New Jersey is ripe for a great combined effort along new political lines but until there can be a united effort, this society will be as weak as any other. "In Union there is Strength." It is worse than useless to have a new society unless it unite the temperance forces. If the W. C. T. U., the Law and Order League and the different smaller temperance societies will get together, something can be done. Let these societies join in a crusade of Local Option under the head of the Anti-Saloon League for a law enforcement under the leadership of the Law and Order League.

Let the Women's Christian Temperance Union run the literary and pledge signing department and something can be accomplished. What can the Anti-Saloon League accomplish with only a handful of followers? They are not in the way of success until they unite the temperance forces in New Jersey. This has been done in other States with marked success. Why not in New Jersey?

Out at ————, a few miles toward the mountains, there is no service in the churches to-day. There will be no sessions of its schools to-morrow. There are a few cases of diphtheria in the little town, and the authorities are putting these restrictions on personal liberty to prevent its spread.

Soon after the war the yellow fever broke out in New Orleans. The whole country was interested in stopping its ravages. From various parts of the nation supplies of all kinds, doctors, and nurses flowed in for help.

So in Havana after the war with Spain. It was a pesthouse. We made it a health resort. It cost some valuable lives—like Colonel Waring's of New York—and much money, but it had to be done.

So we found Manila ravaged by the rinderpest, cholera, and bubonic plague. But its gutters were cleaned, its sewers constructed, disenfectants poured abroad by carloads, and now the city is as healthy in that respect as Denver.

So we have battled with the smallpox. A prominent physician in Boston once told me there had not been a case there in ten years, and the younger doctors would not know a case if they saw one. The disease is

as common as mumps or measles in unvaccinated countries. I see that the United States has begun a campaign for vaccinating 8,000,000 in the Philippines. They sweep through a whole town at a time, despite all opposition.

But a far greater evil than any of these—perhaps than all—afflicts this fair land of ours. I refer to the drink habit. First, it worse than wastes every year $1,172,563,232, very largely the money of poor, hard-working men. Others equally reliable hold that it amounts to $1,500,000,000 per year. It is approximately 7-12 beer, 4-12 whiskey, etc., 1-12 wine. So you see it is largely the poor man's waste.

But this waste of money is not the heinous item in the indictment against intoxicants. It frightfully depreciates the drinkers. The verdict of science and experience is that every drinker of intoxicants is a deteriorated being. When men of highest possible physical efficiency are wanted for the rigors of the North Pole, not a drop is allowed; for tropic heats not a drop, or for the athletic field not a drop. Its discount is all the way from ten per cent. to a hundred, which is zero.

But this is not the most heinous count in this awful indictment against drink. January 1, 1890, there were 82,329 prisoners for crime in the United States, and it cost $24,987,00 a year to maintain them. Experts charge from two-thirds to nine-tenths of the crime of the land to the drink. The incendiary's torch is lighted, the murderer's bludgeon swung, the assassin's knife whetted by the accursed drink. The Massachusetts commissioner put on record his judgment that ninety-six per cent. of adult criminals, seventy-five per cent. of adult paupers, and fifty-one per cent. of the insane are made so by drink.

Another heinous count in the indictment is this. It is one of those sins that curses the father and the children to the third and fourth generations. It has a frightful power in heredity. There was a man in Brooklyn—I could take you to his house when I lived there—he was prominent in business, in the social and church life of the city, hardly anyone more so. But his father had been a drunkard. All this man's brothers and sisters died of the inherited curse. His deterioration took the form of an obstinate dyspepsia. He was in misery for a lifetime. A total abstainer himself, his children suffered for the sins of their grandfather. His daughter, a frail girl, died at nineteen of consumption; one son died of delirium tremens; one shot himself when he saw the delirium tremens coming, and one fled to a part of the country where it was impossible to get drink. Seems this law of retribution to the third and fourth generations severe? The law of beneficence is written in the same sentence, "keeping loving kindness unto a thousand generations of them that love me and keep my commandments." The law of sin exhausts itself in three or four generations; the law of blessing flows on for a thousand generations. Well might Mr. Lincoln say: "This legalized liquor traffic is carried on in the saloons and grog shops is the great tragedy of civilization. The saloon has proved itself to be the greatest foe, the most blighting curse, that ever found a home in our modern civilization. After reconstruction, the next great work before us is the prohibition of the liquor traffic in all the States and

Territories." What would be the effect, In the closing days of 1900 a man named Pearson was elected sheriff of Portland, Me. There were 300 saloons. The first day he seized sixty-one, and in a week closed every bar in the city. In six months business among retail merchants had increased sixty per cent. and he turned back forty per cent. of the pauper fund as not needed.

How shall it be done? What has been done—not to go back beyond our day? The Washingtonian movement pledged a half million abstainers in three years after 1840. The Sons of Temperance were organized in 1842. The Templars in 1845; the Good Templars in 1851. Father Matthew had a whirlwind reception in 1850. The Maine law was enacted in 1851. Getting rid of the great curse of slavery absorbed our attention in the fifties and sixties. The Women's Christian Temperance Union was organized in 1874, and the Catholics were roused to new interest about the same time. But in spite of all these efforts, the consumption of alcoholic drink per capita has steadily increased, with slight drops in years of hard times, till now we are consuming almost double the number of gallons per capita that we were in 1880.

Why is all this clear intelligence, this Christian and social influence, force of prohibitory law so ineffectual? First, because an army of 210,060, including 3,023 women as bartenders get employment, profit and wealth from the business. They get so much wealth that they can pay licenses and fines, they can hire attorneys, bribe legislatures, bully electors, and defy public opinion. They are conscienceless. They do not mind that they throw on the non-drinkers the awful burden of sustaining wrecks of humanity that they make. Some protest against our army of 55,500 men keeping order in the world. But there is an army of 100,000 insane and idiots, at least half of whom are thrust upon us by this sale of intoxicating drink. They do not mind that they send 60,000—seven every day and night to drunkards' graves; that they fill asylums with driveling idiots, and numberless homes with unmitigable sorrow. They deliberately set themselves to do this.

First, do not despair of victory. When the corner-stone of Bunker Hill monument was about to be laid, the great crowd pressed upon the platform to its great danger of overthrow. The president of the occasion begged the crowd to stand back, but he made no impression upon them. He asked Daniel Webster, the orator of the occasion, to speak to the people. He did so, but they answered him, "We cannot, it is impossible, Mr. Webster." "Impossible!" cried Mr. Webster, "nothing is impossible on Bunker Hill; back with you!" And back they went. So, in view of the good sense, ability to know clearly and to do sublimely, I say nothing is impossible to Americans. Well, what shall we do? First welcome every influence in the field. We need them all, home influence, Sunday school, public school, personal pledge, church work, newspapers, Women's Christian Temperance Union, platform addresses, Prohibition party, Anti-Saloon League. O, for a thousand regiments to fight this all prevailing curse! They would be none too many.

There are many notes of cheer in our song. Many a watchman on the

height says the day cometh. First, two and one-half million Sunday school teachers teach temperance to 26,000,000 pupils once every quarter, and especially on the World's Temperance Sunday in November; second, there is much less wine and liquor-drinking at hotel tables and in the homes of the rich; third, seventy-five per cent. of the employers of skilled labor and fifty per cent. of the employers of unskilled labor require total abstinence on the part of their employes. There is reason for it. A watchman in a glass factory got muddled one night, and in the morning it was found that $12,000 worth of glass was spoiled. One hundred and sixty thousand miles of railroads of the 200,000 in the country, employing 1,000,000 men, prohibit the use of intoxicants by employes. It is well. A fuddled brain in a minute may sacrifice twenty lives and a quarter of a million in property. Life insurance companies are recognizing that even the moderate use of liquor shortens life. A tabulation of 124,673 cases by a great English company gives a shortening of forty-three per cent. of the expectation of life between the ages of twenty and seventy. The expert accountants of the greatest company in Australia make it even more than this. The conclusions of science are all unanimous that the use of alcoholic liquors is evil, only evil, and that continually.

After a hundred experiments, none of them in vain, the agency for which I plead to-day is called the Anti-Saloon League. What is that? First, it is not a political party. It is not a third, fourth, or tenth party. If it were, every other party in the field would jump on it with both feet. Yet it has to do with the political proceedings. Let me illustrate. I lived six years in Philadelphia. Slow as that city was reputed to be, it was rapid enough to have undertaken all styles of political corruption. It was impossible to vote for good men by either ticket, for they were not nominated. Then a committee of one hundred reputable citizens organized itself, and the first year they found one good, honest, true man in all the nominations. They publicly endorsed him in the papers over their signatures. He was elected by an amazing majority. Then next year both parties sought to put up men that could secure such endorsement. They endorsed half a dozen regardless of party. All were elected. Soon the committee made the mistake of nominating a whole ticket. Then all the parties united to defeat it. So the Anti-Saloon League endorses men for municipal affairs who will be true on the anti-saloon question, regardless of their party affiliations. In this way all parties unite to redeem a town or precinct. This is as it should be. All possible forces are none too strong.

But especially its work is to create, unite, and utilize all the anti-saloon sentiment in a city or State for immediate work. First to create. In Ohio in one year it printed and distributed 23,000,000 pages of temperance literature, six pages for every man, woman and child in the State. It held 14,000 week-night mass-meetings. It opened 8,000 churches for such discusions as this. It secured the passage of the best local option law yet enacted. It has banished the saloon from three counties, four

cities, and 850 townships. One can easily see that all this requires our contributions.

It is so generally successful that thirty-nine States and Territories have adopted its methods, and 400 persons are employed in this "business method of reform." It represents not merely voting right on occasions, but eternal vigilance and ceaseless activity.

Nearly every State and city has laws that limit the times, places and persons to whom liquor may be sold. The Anti-Saloon League seeks to enforce all such laws. It is a good habit to acquire. Kill the one rattlesnake in the yard where your children play, even if you cannot find the whole nest back in the hills.

Denver, Colo.

Believing this to be a true sentiment which is an echo of the deep interest in the work on the line of temperance and prohibition, I am inclined to think that the indorsement of the anti-saloon movement would not be his way of destroying the saloon; but having become somewhat anxious and over-zealous to accomplish something for the betterment of mankind, they the willing to work and make sacrifice, and by so doing show the public that they have the true Christian spirit. If you would give the subject a moment's consideration you will see that by indorsing it you are doing the very thing that the Republican party has always wanted the Prohibitionists to do, that is, to make a sacrifice of their principles and come over and help them, and they will do something for you. This persuasion has been constantly going on, until the Prohibition party leaders have reached such a condition that they are willing to say: "Anything, Lord, so that it has something like temperance in it." Because of this fact many of its strong advocates and lecturers have been positively starved out for the want of financial support, and when it comes to a case of bread and butter, that is there it tries men's principles, and all we can do is to act the Christian spirit and exercise charity in trying to do something. I feel confident that if it had not been for the strong appeal and influence on the part of those identified with the Republican party for the Prohibitionists to help us out this time, there would have been a President at the White House who would have represented the principles of the Prohibition party; but because of the failure on the part of those who had at once voted the Prohibition ticket to hold true to their convictions and register same each year at the ballot-box, it has caused the growth of the anti-saloon. The growth of this is as natural as it would be for vegetation to grow where there is decomposed substance, because underneath the surface is the source of life giving power, and that is money; and according to Holy writ, the love of money is the root of all evil, and this insiduous evil, the liquor traffic in politics, comes in so many different forms that thousands are selling out their principles and really don't know it, and because of this have become companions of those who once contended that anything other than the Prohibition party was morally wrong, and now

are crying, "Anything, Lord," and in trying to regulate the evil by the license party are producing a rum skeleton in every family.

If he would read the paragraph on "Politics and Religion," he might see himself in a true light, and be more inclined to practice the sermon preached on the Mount, "Let your light so shine that others may see your good works and glorify your Father which is in Heaven." I have no doubt of the sincerity of Bishop Warren in supporting the Anti-Saloon League; but without diagnosing the case to the fullest extent and having never identified himself with the Prohibition party, he assumes that the party is a failure, without beginning in a practical way to know the cause of its failure, as he so expressed in his discourse when he referred to what Sheriff Pierson had done in Portland, Me. I can only compare him to a captain of a ship who had secured a mate and had never learned the science of navigation, and was not willing to sacrifice the time to learn.

Because of his inexperience he has not learned that the liquor traffic cannot be controlled to any degree of success by a party whose principles are not committed to the thing he is trying to destroy through the Anti-Saloon League, and his want of practical knowledge of how to accomplish this is proven by comparing the human race in regard to its appetites and customs to sewers and gutters of Manila and other like places. If the abolishment of a nuisance is good in one case, why not in another? Perhaps the reason it was not done is that they did not begin to license the impurities and did not get into politics. That was an act on the part of the government where it had power to do without consulting the Czar of the Liquor Traffic. For this reason it shows there is no possibility of accomplishing what the Christian Church desires by the Anti-Saloon League.

I ask the reader to reconsider this problem, as the writer believes it to be like a good cow which represents the world, that gives us many good things, but the people abuse them, and the condition in politics is the same as if the Republican party had the cow by one horn, the Democrats by the other, the Prohibitionists by the tail, and the liquor traffic is milking two teats, and the Anti-Saloon League is trying to steal the milk from the other two, and before the milk has reached its proper place, the good old cow becomes angry and kicks the milk pail over and all the milk runs together. I use this illustration for those who never have taken a course of study in object lessons and only had the experience of the church side of human life. I recently heard a sermon preached by Bishop Cranston, who took for his text, "Understandest Thou What Thou Readest," and to prove his point he used the illustration of a child taking his first object lesson, and said that man is only a grown-up child.

For all such it would be helpful to take a practical lesson on the commercial side, as well as the political side, before they become teachers, as I recently heard another Bishop say, who is noted for his famous lectures on the "Bright Side of Libbey Prison," that he had given this liquor problem much thought and study. I believe that he, with many other strong advocates of the Anti-Saloon League, still needs object lessons adapted to their cases. I call attention to the following:

There was once a farmer who had a nice peach orchard, but before the farmer could realize the pleasure of its toothsome fruit the boys would take advantage of the darkness of the night and his fruit was taken away. Then, to protect himself, he resorted to the law, but that proved to be insufficient and caused much trouble for himself and expense to the Court. Being convinced there was no protection for him, he acted the part of the wise man and applied the ax to the root of the tree, therefore he was willing to sacrifice all his hopes of receiving any benefit from his beautiful trees in order to remove the temptation from the boys.

It may require sacrifices for others, as there are many good plums in the way of office-seekers without shaking any trees. To be consistent with the Christian religion, as long as the Republican party is committed to the license principle the Anti-Saloon League might be illustrated by a short story of a hunter who was accustomed to telling questionable stories. He once stated that he shot a deer through his foot and through his ear. When some one doubted the truthfulness of the story he called upon his servant to prove the same, and the servant would say, "Yes, master, you did. Just as the deer put his foot to scratch his ear, master pulled the trigger and the ball went through his foot and through his ear." But afterwards his servant was cautioned not to get his story so far apart again, as he had hard work to get it together again. To know how to conceive the actions of Bishop Potter in blessing the licensing of a saloon, and another Bishop voting that it might be blessed, is somewhat confusing as to know just how to get these conflicting stories together, as there must be a first blessing before there can be a second one. If we were as sure that the Protestants bishops would have as much power in politics as the Catholic priests have to control the people, I would be more inclined to believe that the Anti-Saloon League would accomplish its purpose; but to accomplish anything in this line there must be money consideration, which is the same principle as of letting the one party apply for a license to do many things besides the selling of liquors. The spoils of office are influencing many thousands to stand by a party which has the most damnable evil that could be retained by the power of money. This will prove the necessity of but two political parties. By referring to the chapter entitled, "Why There Should Be Two Political Parties," the reader will be convinced of the importance of this fact, as money is God and the spoils of office means money.

As men advance the necessity of political parties to meet the needs of man is apparent; hence, there must be a choice of one political party to champion this cause, so that the principle may continue to grow, and because of this there is need of a positive Prohibition party. The principle lived before Noah got drunk and will live as long as alcohol is consumed by any individual; therefore none need fear but that there will be plenty of work to do in political reform so long as we live, even if there should be a party elected to power that was pledged to the Prohibition principles. It is incongruous to attempt to control such an issue as the liquor traffic without a party committed to that principle. To prove this, the success of the liquor traffic had two political parties who were in power at various

times, and there has been no party in power at any time that opposed it; therefore, in this day and generation, there must be a David to sling the pebble to slay the giant. I know of no one, among all the bishops, who would be better adapted to this than he who lectures on "The Bright Side of Libbey Prison."

If the Anti-Saloon League has been formed as a means to an end—that is, in transforming the Republican party into a prohibitive license party, they have started right; but if their motive is to work their reform temperance principles through the old parties, especially the Republican, it will be like a man trying to lift himself up by his boot straps or starting to walk all day in a bushel measure. The saloon is a real thing, alcoholic liquor is a real thing, and man is a creature who acts by natural or real things. The Anti-Saloon League is a sentiment growing out of the evil of a material thing, therefore must must be a ballot cast with a party with money connected with it that is pledged to fight the real thing.

There is no money coming from the Anti-Saloon League for the man in office to aid him in promoting the work of the league, therefore they continue to pay big salaries. That should not make any difference to the man elected to office by the combined temperance forces; but when he is elected by a party committed to the license system he is like a man who is acting the part of a detective in putting on citizen's clothes and wearing a detective button. He is between the devil and the deep blue sea, and wonders what he is and who he is. He is in the position of a bastard child. He is ashamed to tell anyone about it, for he thinks there may be some chance of receiving something of his relations. But when sentiment dies, it leaves him like a child without a mother. He is like an orphan depending on the charitable sentiment in order that he may live, and if not supported by that source, he must receive his support from some unknown source; therefore there must of necessity be a party with issues to elect men to office, backed by conviction. If the bishop had power to say he will turn four hundred thousand votes against the Republican party, and had power to say to every presiding elder or preacher that if you don't preach and vote for a non-license party you will lose your position, there might be some hope for the Anti-Saloon League; but they do have the power, individually, to say to the President, Senate, and Congressmen, and state chairman of a political party, that if you do not adopt a non-license plank in your platform and abolish the receiving of revenue on alcoholic beverages as proposed in the platform for a new political party, we will not support you, and will use all our influence against you by vote and otherwise and support as far as possible a political party that represents prohibition principles, then there would be a possibility of something being done. This would mean a sacrifice of faith to some as much as when Abraham offered his son Isaac that there would be a way provided so that the Republican party would be permitted to live. This would not be more than General Fiske had done when he made a sacrifice by leaving the Republican party because they would not adopt a prohibition plank in their platform. If others had the same spirit,

we would not now be in a quandary to know what to do with the liquor traffic.

As the office means spoils and spoils means money, and this controls man politically, then whosoever does not desire the liquor traffic to be perpetuated must take that position, for human nature does not change, while it lives under the same conditions, because the same conditions produce the same effect. To be otherwise would be a miracle; then, whether he be a bishop or the lowest peasant, he cannot help being influenced by his surroundings, and if he be surrounded by men in high political office, the greater the influence will be on the man who chances to be one of them. Those who are desirous of bringing about a reform must learn the important step of making their own environments different. To accomplish this purpose—as man's influence on man is the only influence worth considering, either politically or religiously—they must be controlled by two political parties. Anyone opposed to religion or politics because it requires a sacrifice on his part to oppose those who advocate other systems of thought and indulgence, is not worthy of the treasures he inherits.

Why the Anti-Saloon League Does Not Succeed.

The reason why the Anti-Saloon Society cannot accomplish its purpose is because it lacks the practical business principles and qualities which should control the cause they represent, and the promoters are either being deceived, or are acting inconsistently, because of a strong party affiliation, as I will endeavor to show:

First. "Anti" means opposed to. If its promoters had adopted "Anti-Republican Saloons," then they would have acted consistently. To illustrate this point let us use the old advice given to a boy when he asked his mother, "Can I go into swim?" The mother answered, "Yes, my boy; but hang your clothes on the hickory limb, and don't go near the water."

If I have a proper conception of the purpose of the anti-saloonists, I feel that I am in position to say that their object is to abolish the saloon. This they desire to do without injury to the Republican party, and still remove that which is offensive to others, but it is like one who advocates the cold water dip as a remedy in a political way; therefore those who are identified with this anti-saloon movement are either being misled or they are a party acting as a side show to the Republican party, being used only for a certain purpose, as they know that to have the legalized liquor business continue with the Republican party as it is would hinder it from being supported by a better class of citizens.

To overcome this lack of support the best class of citizens agree to unite to form the anti-saloon society, and they believe that the withdrawal of such would be detrimental to the Republican party and thus in the end working a great harm to the nation by compromising with a party that favors licensing saloons; or it may be that the leaders have consented to associate themselves with a party that favored licensing, rather than identify themselves with the Prohibition party, and thus assist in promoting the interests of that party.

They may possibly have tried to relieve their conscience by seeking to convince themselves that a half loaf was better than none at all, if the other half is poison; or it may be that the leaders of this party are like the larger portion of mankind, seeking notoriety, and want all the credit possible for having accomplished something. Again, it may be that they allowed their admiration and love for the Republican party control their better judgment.

It may tend to keep the Prohibition party from being supported by those inclined to work on the reform movement, and the anti-saloon society, if

it had this support, would be the means of helping the Prohibition party to rise in power.

Again, it may possibly be that they are sincere in their doings, and yet unconsciously are buying a gold brick, as all those people who are familiar with the leaders know that it takes money to run the party, and this money comes from unknown sources.

We all know that there is a certain class of people in power who do not favor long prayers or temperance lectures, but they do fear votes. For example, General Fiske declared that he could not support the Republican party any longer unless they would put in a Prohibition plank in their platform, and because of their failure to comply with this request he left the Republican party, and was nominated for President on the Prohibition ticket, receiving the largest number of votes that the Prohibitionists have ever cast.

Then the G. O. P. brought forward local option in New Jersey to draw the wanderers back again to their fold. The plan worked well, and when they returned they repealed the law. It may be that the same things that caused the act to be repealed is now supporting the Anti-Saloon League, unknown to us, as they are wiser than those who are opposed to them.

Granting that the anti-saloon movement is gaining and has good principles, and supposing good temperance Republican, having been elected by the league, should make a little noise in the legislature, the result would be that he would make a laughing stock of himself, and should he desire to be re-elected, his head would be cut off, but not put in a charger like that of John the Baptist, but would be done away with, unless he would make a vow and pledged himself to support the principles of the party that elected him.

It requires a special party to elect a man to do special work, as the inexorable law does its perfect work with a man through the party by whom he is elected.

While I have no confidence in the league accomplishing any satisfactory results by trying to elect good men to office, for that "gag" is as old as the party, yet this movement has been the means of inspiring those interested in temperance work. It has also been educational to many, and they have gradually seen the importance of leading temperance lives.

Those who are expecting success by this means should be educated, as it is a law that a man succeeds by his failures as well as his successes, and it would be well for our rulers in office to learn the common law which has governed the human race ever since the days of Adam and Eve, "Thou shalt not," which the mother applies to her children, and undertakes to instruct in the same until the day of her death. This same law was given on Mt. Sinai, and it will last as long as the race.

Therefore, why not apply this principle to the liquor traffic? Unless our nation says to the rum-dealer who creates the liquor traffic, that he "shall not," it will always be a blight and a greater disgrace to the nation than human slavery was, which was the cause of the Civil War.

In the days of the Civil War our Government carried out this injunction and said "Thou shalt not hold slaves in bondage," by the Emancipa-

tion Proclamation, made by Abraham Lincoln. This proves that by adhering to the teachings of Christ much greater success was obtained than through the war.

I shall now endeavor to show what the sentiment is in the country regarding this one issue, "The Liquor Traffic."

While I fully realize that it is not natural for people to make changes when they are successful, and the same holds true with political parties, yet there comes a time in the history of mankind when it is expedient to change, even though they may be successful. There is a time when public sentiment becomes aroused, when you come to consider what the licensing of the liquor traffic is doing, and that it is not a necessary evil, as Bishop Potter stated, because, according to common sense, the usefulness of anything is what good it does to others who operate the same.

A wise statesman, when dying, was asked what had afforded him the greatest pleasure during his life, and his reply was, "In doing good to others." If those who are connected with the anti-saloon can vow the same, I say go on with the good work.

How to Stop Legalized Drunkard-Making.

BY ALONZO WILSON.

Too many of our American citizens have an indefinite idea concerning the methods by which our government can be divorced from the whiskey business and drunkard making. Here is a simple statement of what could be done in the matter of federal action and legislation:

As the President of the United States has full authority concerning the regulation of the drink traffic in certain districts and departments of our government, he can act, if he wishes, as follows:

(a) He can close every dram shop in the Philippines and other insular possessions, and reduce to a minimum gambling and the social vice now under federal protection.

(b) He can abolish saloons from military and Indian reservations, including national parks, soldiers' homes and all other government property.

(c) He can enforce the liquor laws of the District of Columbia and drive the illicit saloons from Washington.

(d) He can demand a strict observance of the canteen law and enforce its every provision in all forts, arsenals and camps of the United States army.

(e) He can appoint as judges and district attorneys those citizens only who by sobriety and faithfulness to their oath of office will enforce liquor laws and bring violators to justice.

The Congress of the United States can divorce the government from legal drunkard making by the following legislation on this special subject:

(a) The repeal of the internal revenue law, passed only as a war measure, which. (1) Compels every American voter to become a shareholder in the distilleries and breweries; (2) Receives as a government the greater share of the profits from the manufacture of liquors. (3) And permits the federal authorities to issue liquor licenses to citizens of any State, city or town regardless of the prohibition laws therein.

(b) By the repeal of the license law of the District of Columbia and thus make our national capital a city free from the legalized saloon.

(c) As Congress prohibited polygamy in the territories so it is possible to prohibit the drink traffic in all territories includng Alaska, which for

several years prior to 1899, when Congress repealed it, was blessed with a prohibition law.

(d) It can prevent the interstate commerce of liquors for beverage purposes, especially for shipment into prohibition territory—a law generally demanded but not passed by the last Congress.

(e) It can prevent the exportation of intoxicating liquors from our country and the importation of such liquors into the United States so far as is possible without violating any treaty obligations.

(f) It can prohibit the manufacture of intoxicating liquors by individuals and introduce a change of policy providing for government control and the manufacture of liquor by the government, its sale regulated as a poison, and to be used only for mechanical. scientific and medicinal purposes and in the arts and manufactures.

Why People Are Bound to Have Liquor, and Why You Can't Prevent Them.

There is a continual protest on the part of those who are interested directly or who have acquired the taste for liquor. They say that you cannot prohibit its use, for men are bound to have it.

Perhaps they may be sincere in making such declarations. Perhaps they may be right from their viewpoint and experience.

Perhaps their position and the way they reason is based on experimental knowledge. Suppose there should be a prohibitory law passed that the enforcement of the law should be conducted according to the desire to enforce it on the part of the people.

It is only natural to suppose that a law cannot be enforced if those who are placed in power to enforce the laws are in sympathy with the violators of the law, and are in a position to know why it was being violated; but perchance there might be some one who accepts it as a foregone conclusion, so I will endeavor to disabuse their minds.

A prohibitory law can be enforced as well as any other law. All it needs is a party elected to power from the lowest office to the highest. as they say that a chain is no stronger than its weakest link, and by not having any weak link, the law will be enforced. Past experience has been somewhat unsatisfactory because of the weak links, perhaps a sheriff, or a prosecutor, or a policeman.

To make a prohibitory law and place men to enforce it who belong to an opposing party, would be ridiculous beyond conception. This has been the past condition. We do not wonder that you are impressed with the fact that you cannot prohibit, because those in power did not want prohibition.

The condition in political matters seems to influence men to act in keeping with their own interests. This proves the necessity of electing a party for a special purpose, the same as employing a person in your business for a special purpose, so that he will not go gunning for any other game. It is the party that makes the man. I would expect better enforcement of the laws with a bad man in office who has a political party back of him that placed him there to enforce the laws rather than a good man to be placed in office to enforce the laws who has a bad political party back of him who are seeking to violate the laws at every opportunity, especially when they receive their support from the business that is upheld by the political party.

Suppose they were elected to office, it is only human nature to cater to the power to whom they are answerable. There is much being said about the impossibilities of enforcing the laws in Maine and Kansas, and other prohibition States. From what I have learned of them, the laws are enforced when you elect men to office like Pierson, of Portland, Me., and Johnson, the golden rule man, of Cleveland, Ohio, and Folk, of St. Louis. All that it needs is the proper man "behind the gun."

There is an old saying that they are bound to have it—liquor. If this is the only proof, then the greater importance of making and enforcing laws and of using means of education to prevent them. The same condition will be perpetuated as the same cause that made them bound to have it will be reproduced in the young men. When nature, by death, removes them, we will have a class of citizens such as God intended, for we shall have gone out of the business of selling privileges to manufacture young men into drunkards. If you do not educate the people to have a desire, there is no need for a law to prevent the gratification of such desire. The reason why you cannot prevent a man who has been addicted to the use of intoxicating liquors for a few years, cannot resist the temptation and stay reformed. To accomplish this we must first learn why a man can become helpless while he is possessed of the inherent power to abstain from many other things and not from the use of tobacco and alcohol. It is because we are one body with many members, and no one can say to the other, "We have no need of thee." The nose does not know that you have been taking liquor, but the redness of your nose will indicate it. The heart does not know you have been taking alcohol, although you have caused it to beat twenty times more a minute. The brain would not know any more than the heart that it was being acted upon or being affected by anything; neither would the brain know if you should pierce it with a needle, because it is the seat of thinking power, and there is not any other member of the body capable of thinking for the brain.

When you raise your hand to do an act, the hand does not know it. When you raise your hand to put poison liquid to your mouth, the brain does not know it, but you do by the combination of all your internal organs. Neither would it know or be conscious of the effects, but by repeated doses of alcohol the brain is affected and made weak, the same as your hand would be by your forcing upon it to lift a heavy task. By so doing it would be overtaxed and become so weak that it would be powerless to act at your will. The same principle governs the brain, it being one of the organs of the body, yet distinct. The brain has become weak as the hand, powerless to resist the temptation for the desire of alcohol because of its weakness.

The effects of alcohol on the nerve system is likened to the use of tobacco or opium eating. To illustrate more fully, alcohol acts both upon the nerves and brain; the nerve system clamors and demands a renewal of the stimulant. The brain being made weak by its excessive use, it does not have the power of reason sufficiently strong to overcome the demands of the nerve system. The brain acts as a battery for the whole nerve system. It sends out a message to the hand, the feet, to act. If

you should apply alcohol after you had made a battery, it would refuse to act. On the same principle you can apply so much alcohol to the human battery and it will become paralyzed, and the members of your body will refuse to act and you will be called "dead drunk," but instead you have given your brain battery such a dose you have paralyzed the nerves, and will remain so until nature assists you get rid of the poison through the kidneys and pores of the skin.

The above reasons explain why so many people are puzzled when a reformed man is powerless to let alcoholic liquors alone. He has destroyed his battery and his nerve system clamors for a support, and the weakness of his battery does not have the power to resist the intruder.

This explains why the world is growing worse. Our government is supporting 250,000 men who steal away man's brain power and the nervous system is demanding an alcoholic stimulant; therefore the brain cannot say "no." The man is forced to yield to a robber whom he has swallowed, and the robber had captured the nerve system so completely that it is useless for the brain to undertake to resist the demands of the nerves when there is an opportunity to procure it.

While the majority of our people in the United States believe in manufacturing robbers to steal man's brain, there will always be plenty of work for reform in politics and work for the church.

The writer's business has caused him to travel in various States, calling on about 2,000 customers yearly, and stopping at various hotels of all classes, causing him to wonder why the man could not resist alcohol. I have seen men come into the bar-room early in the morning, their whole nerve systems quivering for a drink. I also have numbers of customers who are more or less addicted to the use of the poison cup. which shows on their countenance and their heavily-laden breath. I would notice every year a marked change for the worse, and have endeavored to influence them to abstain from its use, but they gradually sank lower in the scale of respectability and to the neglect of paying their bills, and with two motives, for my own protection and the good of them and the Commonwealth, have endeavored to prevent the abuse of alcoholic beverages by imparting knowledge. By referring to chapter on "Sumptuory," you will get more information on this subject.

Why the Prohibition of the Sale of Liquor is Called Sumptuory.

There is considerable discussion among those who are engaged in alcoholic beverages, especially the venders of the same, because of sumptuory measures, and many people argue that it deprives one of his personal liberty. Because of the phenomenal effects of its use on the human system I would consider the question one of debate.

I would take the affirmative side; that is, "that it is right to prevent or prohibit the use of tobacco, or the use of alcoholic drinks."

Webster defines the word "sumptuory" as relating to the regulation of expenditure. Now, the use of tobacco effects the life of the user and his expenditures; therefore it is subject to regulation by law, whether the subject be fourteen or twenty-one years old. Furthermore, tobacco is a poison, and there is a law preventing persons from poisoning themselves, or anyone else. If this be true, that tobacco is a poison, it should only be given by a physician's prescription, the same as other poisons.

Now, in order to prove that preventing the use of alcoholic drink is sumptuory, I will maintain that you must acknowledge that all laws are sumptuory, and we must abolish them all in order to let people do just as they please.

It is generally accepted that the drink habit generates a diseased condition. If this is so, then the person would have the right to prevent others from contracting the same disease, just as any other contagious disease, such as smallpox. We must prevent persons from running into such places where they can contract the disease, and by so doing are you depriving them of a personal liberty? No. Because you will prevent them from contracting a desire for alcoholic drink.

If thirst for alcoholic drink is not a disease, then what is it? In the various diseases the minds of the people become affected, then would you be depriving them of a personal liberty by preventing them from commiting suicide or murder because of the effect of the disease? If we did not prevent this the Government would have to quarantine all places where the disease is likely to be caught, just as a house that has a patient with a contagious disease is quarantined.

I have stated previously that it is not natural for people to drink alcoholic liquors. As this is true, then there should be no occasion to prevent its use, because there should be no use for it, as the prohibiting of anything applies to the natural man as God created him, and not to the unnatural.

The writer has no desire whatever for tobacco or beverages of any kind, therefore no act of legislature would be sumptuory to him by preventing the use of either.

You cannot find any ground for the statement that intoxicating liquors are a food, because it contains a poison. To produce it the living germ is destroyed by the device of man, and a healthy root is decayed, and man being similar in nature to the vegetable must die and decay before he is transformed to a spirit; therefore alcohol is only a bottled up spirit, and if left uncorked the spirit would soon go where it belonged. This can be applied to those people who have graft, greed and gain in their make-up. They will destroy their fellow-men by selling this liquid damnation which contains the evil spirit necessary to produce intoxication.

Being a spirit, it cannot be assimilated like other temperance drinks that have not had to go through the process of decay to produce it. For this reason alcoholic drinks cannot be assimilated, because all natural foods and liquids must undergo the process of natural decay, and because of this the assimilation of alcoholic spirits cannot be possible.

You therefore see that it cannot be classed as a food, because of the fact of its being indigestible and being mixed with other foods in the stomach, and because of its preservative nature it hinders the digestion and assimilation of other foods. It produces bad breath because of the lack of the organs to assimilate it, as nature intended it to aid in strengthening the body.

Now, in order to define more clearly what would be sumptuory—that is, to dictate to people what they should eat and drink, I would say that they should take only those foods which will enable them to sustain life.

Our Creator has so made man that he has an appetite for food and water just like an animal, and man is but a higher species of the animal creation, some being blessed with a greater knowledge than others, he takes it upon himself and disapprove of licensing places to sell the liquid damnation; therefore you see it is sumptuory on the part of those people who devise ways and means for preventing such options from being granted.

If you will reason you will see that it should be regarded as a philanthropic act instead of being compulsory. Those who are strong advocates of personal liberty should be able to discern between granting a license and the drinking of liquor.

It would be next to an impossibility to prevent a person from drinking liquor, because, if he could not procure it at a saloon, he could make it on his own premises.

This is to show you how the habits for narcotics are acquired and are abnormal, and you could not reasonably make a sumptuory law only for the natural man, as God created him perfect, and not for those who defile themselves.

Why the Canteen is Detrimental to the Army.

There has been a bone of contention over the Canteen law ever since the Civil War as to the rightfulness of dispensing with liquors, and it may be a question why a place where food and other supplies, such as tobacco, should be called a canteen, when it was first used for carrying water to the soldiers. There must be a desire on the part of some one to delude the public into disregarding the true character of the place and design in not calling it by its right name, a Government saloon. They should not have been allowed to deceive the public in the beginning.

The canteen is a vessel for carrying water. The present name, use and purpose would indicate a sutler's store; but to run one of these modern canteens it requires a special privilege granted by the Government in order to be enabled to engage in the so-called canteen business.

We all know that the dispensing of liquor from the army canteen has been prohibited for the past four years. It was brought about through the influence of public sentiment and by the efforts of the W. C. T. U. Suppose that such a decision would be final after they had agreed to dispense with the canteen, but by the advice of the United States Attorney-General Griggs (that it was illegal for Congress to prohibit the sale of liquor to the army), and for which advice, if I am correctly informed, he received $25,000. But I am surprised to see in one of our newspapers (the "North American") that some one has ventured to bring the canteen issue to public notice again. The promoters of this must have lain awake nights to have originated such a bright idea, and they ought to have it copyrighted at once.

As time advances one can never tell what will happen when the new woman makes her appearance in politics. She might apply the same principle that has prompted the old soldiers' widows to help the liquor traffic in accomplishing its purpose. While it is somewhat amusing, yet it is despicable to see two classes of women with their faces in print, one representing the overthrow of the greatest evil in the whole world and the other class of women speaking and using their influence to reinstate and continue the use of the evil.

We are compelled to use the phrase "wonders will never cease," and when you consider with all the light and knowledge that you have of the injurious effects of alcohol upon the system and that the present condition of the soldiers is largely due to their habits they acquired before entering the army, they resort to the same principle and means of deposing liquor by the canteen.

It is generally accepted without opposition that abstinence will make better soldiers whether in war or in time of peace, and will enable them to endure greater fatigue; and also better able to gain the victory than those who imbibe alcoholic drinks. This has been proven by the success of the Japanese in the late war between Russia and Japan, and besides this, all medical authorities verify the fact that abstinence is productive of good soldiers, and the preservation of health in the army. Further proof of this is in insurance companies' use of the death-rate, which is one-third greater among those who use alcoholic beverages than among abstainers. The only argument that old soldiers' widows make for the establishment of a canteen is that they would be more likely to procure pure liquor. Apply a little reason in the use of alcohol in the army or out of it; if alcohol is a poison, then the purer it is the more poisonous it is, and it will kill that much sooner.

If the Government engages and grants an applicant the privilege of opening a canteen dispensary, then the Government has engaged in the business of helping to shorten the lives of the old soldiers. Of course, this would mean a great cutting of pension lists, but whether there be any difference between the purity of liquor furnished by the canteen man and the man outside who sells liquor, I can see no assurance as to how there would be any protection to its purity.

Another amusing saying of the old soldiers' wives and widows is that the W. C. T. U. has become over-zealous and is not acquainted with the needs of the army. While that might seem plausible to some, to others it would not, because of the fact that the women belonging to the W. C. T. U. are the most intellectual, and, therefore. better qualified to know the needs of the soldiers, and because of their desire to do philanthropic work, they investigate and become intelligent on all the matters which they advocate.

We have no doubt but that there are many mothers among the 300,000 W. C. T. U. workers who have sons enlisted in the army and who would be willing that their lives should be sacrificed for the good of others, but are not willing to have them sacrificed in the interest of the Government to help make revenue by drinking from a Government saloon, which we all know could not exist without the consent of those who make our laws. And what is all this controversy and discussion about its being beneficial to anyone? It is simply the money that causes the discussion and those desiring to restore the canteen are deluded. What is the use of Congress spending its valuable time, as it has in the past, about the canteen when it is in the power of the President to prohibit the sale of liquor in the army or in the soldiers' homes. By referring to page 132 you will find further information regarding the power of the President in prohibiting the sale of liquor. To further convince the public of the forcing of the canteen in the army, I insert this clipping from the Ocean City Ledger.

AGAINST THE CANTEEN.

A correspondent in the Public Ledger, Ocean City, N. J., has the following:

"The annual reports of the Judge Advocate General of the Army, George B. Davis, are the highest and most conclusive authorities as to the effects of the canteen. These show that in those years in which it has been permitted the number of court-martials for drunkenness, other misdemeanors and crimes, has been much greater than in those in which it has been abolished. This should settle the question with all fair-minded persons. Official records are always to be preferred to individual imaginings, opinions or assertions.

"No wonder, then, that such experienced and distinguished generals as Miles, Wheeler, Shafter and Howard have been outspoken and persistent opponents of the saloon feature of the regimental post exchanges, and that Generals Henry, Ludlow, Boynton, Rochester, Bliss, Stanley, Carlin, Wilcox and ten others have expressed themselves as in agreement with these eminent men, as have also forty-five colonels.

"They unite in maintaining that the regimental saloons greatly increase the number of the victims of the drink habit in the army and multiply the number of the soldiers who frequent saloons and still more disreputable places on pay days and other 'days off.'

" 'Fighting Joe' Wheeler fought as bravely against the canteeners when the evil existed in the army as he did against the Spaniards. The position which he has persistently maintained in public and in private has been: 'I am utterly opposed to soldiers being sold intoxicating liquors, and I believe that every effort should be exercised to remove the temptation of such dissipation from them.'

"Major General Shafter wrote from Santiago: 'I have always been strongly opposed to the canteen system or the sale of intoxicating drinks of any kind. I regard it as demoralizing to the men, besides impairing seriously their efficiency.'

"A large majority of the members of both branches of our national legislature have taken the same view and have voted to abolish the evil. It is devoutly to be hoped that it will stay abolished, notwithstanding the ill-judged efforts of some to restore it.

"Those who advocate the restoration of the army saloons take good care to avoid all reference to the testimony of the distinguished military men we have named, and especially are they silent about the all-important and the altogether conclusive records in the office of the Judge Advocate General of the Army. In General Davis's latest report, which covers the first year of the abolition of the canteen, it is shown that there were more than one thousand fewer trials by court-martial than in the previous year, and the General says that the conditions of the military service are much better.

"The Surgeon General of the army in his latest reports says that there is improvement in the health of the soldiers, and that the hospital patients during the year were more than two hundred per thousand fewer than during the year preceding. Those who, with a knowledge of these facts, are pressing for a restoration of the physically and morally debasing saloons must have some other reason for their action than the welfare of

the soldiers. Charity, however, leads us to believe that some of the friends of these drinking resorts in the army lack information and have been misled by designing men."

Rev. John Liggins.

ALCOHOL IN THE ARMY.

No one evil agent so much obstructs this army in its progress to that condition which will enable it to accomplish all that true soldiers can as the degrading vice of drunkenness. It is the cause of by far the greater part of the disorders which are examined by courts martial. It is impossible to estimate the benefits that would accrue to the service from the adoption of a resolution on the part of the officers to set their men an example of total abstinence from intoxicating drinks. It would be worth 50,000 men to the armies of the United States.—General McClellan in 1862.

THE VOICE OF AUTHORITY.

A great many young soldiers who are not accustomed to drink, contract drinking habits at these canteens and are ruined.—Surgeon General Sternberg.

I have always been strongly opposed to the canteen system or the sale of intoxicating drinks of any kind on military reservations and opposed it until absolutely overruled and required to establish a canteen at my post. I consider it demoralizing to the men, besides impairing seriously their efficiency.—Major General Shafter.

I do not believe that intoxicants should be handled by the army, except as medicine, nor do I find that beer is any more necessary for a soldier than it is for the employes of any great corporation, and I find that retail beer saloons are just as much a nuisance on a reservation and called a "canteen" as they are outside and called a saloon. The army of the United States is not composed of drunkards and we are not at a loss as to how to cater to the beer drinking appetites of the few who do want it. —Colonel P. H. Ray.

I trust the Government will not by law carry liquor to the soldiers and then by another law tell them that if they get drunk the Government will, by still a third law, severely punish them. Beauty, cards and drink have destroyed many great armies. They have largely contributed to the destruction of the Russian army to-day. May they not destroy the people and army of the land of my birth.—Inspector-General Noel Gaines.

I have not changed my opinion in regard to the advisability of keeping liquor out of the army, and the inadvisability of restoring the liquor feature to the present army canteen. The army is better off without it, and, in fact, in that respect, is better than it has ever been before; although I

am aware that an effort will be made by the Liquor Trust—not by the saloon-keepers—to have it forced back into the army.—Lieutenant-General Nelson A. Miles, November 14, 1904.

The canteen stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and as a convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger. The canteen system resolves itself, in my opinion, into this question: Is it best to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards?—Brigadier-General Daggott.

SCIENTIFIC TESTIMONY ON BEER.

[From speech against the sale of beer and wine in "Canteens," by Senator J. H. Gallinger, January 9, 1901.]

The alarming growth of the use of beer among our people, and the spreading delusion among many who consider themselves temperate and sober that the encouragement of beer drinking is an effective way of promoting the cause of temperance and of aiding to stamp out the demon rum, impelled the *"Blade"* to send a representative to a number of the leading physicians of Toledo to obtain their opinions as to the real damage which indulgence in malt liquors does the victim of that form of intemperance.

Every one is not only a gentleman of the highest personal character, but is a physician whose professional abilities have been severely tested, and received the stamp of the highest indorsement by the public and their professional brethren. More skillful physicians are not to be found anywhere. We have not selected those of known temperance principles. What they say of beer is not colored by any feeling for or against temperance, but is the cold, bare experienc of men of science who know whereof they speak.

Toledo is essentially a beer drinking city. The German population is very large. Five of the largest breweries in the country are here. Probably more beer is drank, in proportion to the population, than in any other city in the United States. The practice of these physicians is, therefore, largely among beer drinkers, and they have had abundant opportunities to know exactly its bearings on health and disease.

Every one bears testimony that no man can drink beer safely, that it is an injury to any one who uses it in any quantity, and that its effect on the general health of the country has been even worse than that of whisky. The indictment they with one accord present against beer drinking is simply terrible.

The devilfish crushing a man in his long winding arms, and sucking his blood from his mangled body, is not so frightful an assailant as this deadly but insidious enemy, which fastens itself upon its victim, and daily becomes more and more the wretched man's master, clogging his liver, rotting his

kidneys, decaying his heart and arteries, stupefying and starving his brain, choking his lungs and bronchia, loading his body with dropsical fluids and unwholesome fat, fastening upon him rheumatism, erysipelas, and all manner of painful and disgusting diseases, and finally dragging him to his grave at a time when other men are in their prime of mental and bodily vigor. Here are their statements:

Dr. S. H. Burgen, a practitioner 35 years, 28 in Toledo, says: "I think beer kills quicker than any other liquor. My attention was first called to its insidious effects, when I began examining for life insurance. I passed as unusually good risks five Germans—young business men—who seemed in the best health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians I found they were all having similar luck with confirmed beer drinkers, and my practice since has heaped confirmation on confirmation.

"The first organ to be attacked is the kidneys; the liver soon sympathizes, and then comes, most frequently, dropsy or Bright's disease, both certain to end fatally. Any physician, who cares to take the time, will tell you that among the dreadful results of beer drinking are lockjaw and erysipelas, and that the beer drinker seems incapable of recovering from mild disorders and injuries not usually regarded of a grave character. Pneumonia, plurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity.

"The beer drinker is much worse off than the whisky drinker, who seems to have more elasticity and reserve power. He will even have delirium tremens; but after the fit is gone you will sometimes find good material to work upon. Good management may bring him around all right. But when a beer drinker gets into trouble it seems almost as if you have to recreate the man before you can do anything for him. I have talked this for years, and have had abundance of living and dead instances around me to support my opinions."

Dr. S. S. Thorn, a physician of experience in the army, and 20 years' practice in Toledo, said: "Adulterants are not the most important thing in my estimation: it is the beer itself. It stupifies his intellection, because it is a narcotic, and cumulative in its effects. For instance, mercurials are cumulative. A dose of one-sixteenth or one thirty-second of a grain would have no appreciable effect on the system; but a number of these administered consecutively would soon produce salivation and other destructive results. So beer accumulates and gathers pernicious agencies in the system until they become very destructive.

"Every man who drinks beer in any quantity soon begins to load himself with soft, unhealthy fat.

"This is bad, because it is the result of interference with the natural elimination of deleterious substances. No man, no matter what his constitution, can go on long with his system full of the morbid and dead matter which the kidneys and liver are intended to work off.

"If you could drop into a little circle of doctors, when they are having

a quiet, professional chat, you would hear enough in a few minutes to terrify you as to the work of beer. One will say, 'What's become of So-and-So? I haven't seen him around lately?' 'Oh, he's dead.' 'Dead! What was the matter?' 'Beer.' Another will say, 'I've just come from Blank's, I am afraid it's about my last call on him, poor fellow.' 'What's the trouble?' 'Oh, he's been a regular beer drinker for years.' A third will remark how —— has just gone out like a candle in a draft of wind. 'Beer' is the reason given. And so on, till half a dozen physicians have mentioned fifty recent cases where apparently strong, hearty men, at a time of life when they should be in their prime, have suddenly dropped into the grave. To say they are habitual beer drinkers is sufficient explanation to any physician.

"The first effect on the liver is to congest and enlarge it. Then follows a low grade of inflammation and subsequent contraction of the capsules producing 'hob-nailed' or 'drunkard's liver;' the surface covered with little lumps that look like nail heads on the soles of shoes. This develops dropsy. The congestion of the liver clogs up all the springs of the body, and makes all sorts of exertion as difficult and labored as it would be to run a clock, the wheels of which were covered with dirt and gum.

"The life insurance companies make a business of estimating men's lives, and can only make money by making correct estimates of whatever influences life. Here is a table that they use in calculating how long a normal, healthy man will probably live after a given age:

Age.	Expectation.	Age.	Expectation.
20 years	41.5 years	50 years	20.2 years
30 years	34.4 years	60 years	13.8 years
40 years	28.3 years	65 years	11 years

"Now they expect a man otherwise healthy, who is addicted to beer, will have his life shortened from 40 to 60 per cent. For instance, if he is 20 years old and does not drink beer, he may reasonably expect to reach the age of 61. If he is a beer drinker, he will probably not live to be over 40 or 45, and so on. There is no sentiment, prejudice, or assertion about these figures. They are simply cold-blooded business facts, derived from experience; and the companies invest their money on them just as a man pays so many dollars for so many feet of ground or bushels of wheat.

"All beer drinkers have rheumatism, more or less, and no one can recover from it as long as he drinks beer. Notice how a beer drinker walks about stiff on his heels, without any of the natural elasticity and spring from the toes and ball of the foot that a healthy man should have. That is because the beer increases the lithia deposits about the smaller joints.

"Beer drinkers are absolutely the most dangerous class of subjects a surgeon can operate on. Insignificant scratches are liable to develop a long train of dangerous troubles. The chocking up of the sewers and absorbents of the body brings about blood poisoning and malignant running sores; and sometimes delirium tremens results from a small hurt. It is dangerous for a beer drinker to even cut his finger. No wound ever

heals by first intention, but takes a long course of suppuration, sometimes with very offensive discharges. All surgeons hesitate to perform operations on a beer drinker that they would undertake with the greatest confidence on any one else.

"I have told you the frozen truth—cold, calm, scientific facts, such as the profession everywhere recognizes as absolute truths. I do not regard beer drinking as safe for any one. It is a dangerous, aggressive evil that no one can tamper with with any safety to himself. There is only one safe course, and that is to let it alone entirely."

Dr. M. H. Parmalee, physician and surgeon 12 years in Toledo, says: "The majority of saloon keepers die from dropsy, arising from kidney and liver diseases, induced by beer drinking. My experience has been that saloon keepers and men working around breweries are very liable to these diseases. When one of these apparently stalwart, beery fellows is attacked by a disorder that would not be regarded as at all dangerous in a person of ordinary constitution, or even a delicate, weakly child or woman, he is liable to drop off like an over-ripe apple from a tree. You are never sure of him a minute. He may not be dangerously sick to-day, and to-morrow be in his shroud. Most physicians, like myself, dread being called upon to take charge of a sick man who is an habitual beer drinker. The form of Bright's disease known as the swollen or large white kidney is much more frequent among beer drinkers than any other class of people."

Dr. W. T. Ridenour, during the war, surgeon of the Twelfth Ohio Infantry, medical inspector of the Department of West Virginia, has resided in Toledo fourteen years, served as health officer, and been lecturer in the Toledo medical schools. The following is his testimony:

"The first effect of the habitual use of beer is on the stomach, and is to greatly distend it. In a post-mortem examination a physician instantly recognizes a beer drinker's stomach by its greatly increased dimensions. The liver is the great laboratory, the workshop of the body. Any derangement of it means the derangement of all the rest of the vital machinery. There can be no health anywhere when the liver is out of order. Beer drinking overloads it, clogs it up, producing congestion, and permanently cripples it.

"One function of the liver is to separate from the blood excrementitious and effete substances that should be thrown off through the kidneys in the urine. Naturally, when the working capacity of the liver is crippled, the salts—urea and the urates—are imperfectly elaborated and thrown into the blood and kidneys as uric acid, which is very irritating to those organs, and produces a long train of harmful sequelæ. I have no doubt the rapid spread of Bright's disease is largely due to beer drinking. I have always believed that Bayard Taylor fell a victim to the German beer that he praised so highly. He died of Bright's disease at 50, when he should have lived, with his constitution, to a green old age. He went just as beer drinkers are going all the time and everywhere.

"My first patient was a saloon keeper, as fine a looking man physically as I had ever seen—tall, well built, about 35, with clear eyes, florid com-

plexion, muscles well developed. He had an attack of pneumonia in the lower lobe of the right lung, a simple, well-defined case, which I regarded very hopefully. Doctors are confident of saving nineteen out of twenty such cases. I told my partner so in the evening. To my surprise he said quietly, 'He'll die.' I asked what made him think so. 'He is a beer drinker,' he answered. My patient began to recover from the attack on the lower lobe. Suddenly the disease lighted up in the middle lobe. Finally it attacked the other lung, and my patient succumbed.

"Beer drinkers are peculiarly liable to die of pneumonia. Their vital power, their power of resistance, their 'vis medicatrix naturae,' is so lowered that they are liable to drop off from any form of acute disease, such as fevers, pneumonia, etc. As a rule, when a beer drinker takes the pneumonia he dies.

"Beer drinking produces rheumatism by producing chronic congestion and ultimately degeneration of the liver, thus interfering with its function by which the food is elaborated and fitted for the sustenance of the body, and the refuse materials oxidized and made soluble for elimination by the kidneys, thus forcing the retention in the body of the excrementitious and dead matter I have spoken of. The presence of uric acid and other insoluble effete matters in the blood and tissues is one main cause of rheumatism."

Dr. J. H. Curry, whose specialty is diseases of eye and ear, a successful practitioner many years, declined to discuss the general physiological effects of beer and other intoxicants. "I cannot say that I know any strictly beer drinkers. No matter what they have begun upon, all the drinkers that I know drink whisky about as regularly as they do beer. The fact of a man being an habitual drinker is always regarded as a very bad factor by every physician and surgeon in making a prognosis of the case.

"Oculists have to contend with a disease that has been named "amblyopia, potatorum,' or drunkard's blindness, which actually manifests itself as an atrophy of the optic nerve—a wasting away from want of nourishment. When this proceeds to a certain stage, the result is total, incurable blindness.

"Soelberg Wells, one of the first authorities on eye diseases, says on amblyopia: 'This toxic effect may be produced by alcohol, tobacco, lead, or quinine. The amblyopia met with in drunkards (amblyopia potatorum) generally commences with the appearance of a mist or cloud before the eyes, which more or less surrounds and shrouds the object, rendering it hazy and indistinct. In some cases the impairment becomes so that only the largest print can be deciphered; but the sight may be completely lost.'

"Stellwagen on the Eye, another author of highest repute, says: 'By the complete giving up of alcoholics the disease may be brought to a standstill and often cured.'"

Dr. S. S. Lungren, a leading homœopathic physician and surgeon, has practiced in Toledo twenty-five years. "It is difficult to find any part of the confirmed beer drinker's machinery that is doing its work as it should. This is why their life cords snap off like glass rods when disease or accident gives them a little blow. Beer drinking shortens life. This is not

a mere opinion; it is a well settled, recognized fact. Physicians and insurance companies accept this as unquestioningly as any other undisputed fact of science. The great English physicians decide that the heart's action is increased 13 per cent. in its efforts to throw off alcohol introduced into the circulation. The result is easily figured out. The natural pulse-beat is, say, 76 per minute. If we multiply this by 60 minutes in an hour, and 24 hours in a day, and add 13 per cent., we find that the heart has been compelled to do an extra work during that time in throwing off the burden of a few drinks (4.8 ounces of alcohol) equal to 15.5 tons lifted one foot high.

"Alcohol causes a dilation of the superficial blood vessels, as it does of all of them, in fact. This gives the ruddy look. It is really an unhealthy congestion there and everywhere. Everywhere—heart, brain, stomach, liver, kidneys, lungs—it breaks down, weakens, enfeebles, and invites attacks of disease, and makes recovery from any attack or injury precarious and difficult.

"The brain and its membranes suffer severely, and after irritation and inflammation comes dullness and stupidity. There is no question in my mind that many brain diseases and cases of insanity are caused by excessive beer drinking. Everywhere it is degeneration, and the ruinous work is not confined to the notorious drinkers; but every one must suffer just in proportion to the amount he or she drinks. He diminishes his present powers, shortens his life, and wrecks himself."

Dr. J. T. Woods, three years United States surgeon, five years professor in Cleveland Medical College, now chief surgeon of Wabash system of railroads, has practiced in Toledo sixteen years. He says: "I have never had reason to think that any beneficial results came from the use of beer as a common drink; but, on the contrary, it is slowly but positively detrimental. Its indiscriminate use as a beverage produces the most damaging effects, as other drugs would do. I can conceive of no greater fallacy than that any active medicine can, even in small quantities, be used with impunity. It does not follow because we cannot measure results that there are none.

"That beer is foreign to nature's demand is plainly evident. The whole organism at once sets about its removal. Every channel through which it can be got rid of is brought into play, and does not cease till the last trace is gone. Reaching a certain end depends only on the frequency of the repetition. The whole is made up of the parts; every drink counts one. These 'ones' added together make the wreck; to secure this result it is only necessary to make the single numbers sufficient. Each leaves its footprints in one way or another; and the idea that, because you stop before you stagger, the system takes no note of the damaging material you put into it is a ruinous delusion. That confirmed beer drinkers are especially unpromising patients all practical surgeons agree." * * * *

Dr. C. A. Kirkley, in constant practice in Toledo fifteen years, says: "I do not believe the healthy organism needs an artificial prop to sustain it. Depression below the standard of health always follows just in proportion as the system is stimulated above that standard. Its effect on nu-

trition, the nervous system, and the circulation must be injurious. * * * Every physician is familiar with cases in which nervous wear and tear in an active life has been kept up by stimulants without apparent loss of power for years. Bodily and mental vigor, however, suddenly fail. The repeated application of the stimulus that the exertion might be prolonged has really expended the power of the nervous system, and prepared him for more complete prostration. The temporary advantage was purchased at a great cost. The greater the expenditure of nervous power by the use of stimulants, the more complete the exhaustion. * * * * On the other hand, the man who has abstained from alcoholic beverages, having overtaxed his nervous system, only needs a short period of rest and change for the renovation of his system and the recovery of mental and bodily vigor. My experience is that sickness is always more fatal in beer drinkers, and serious accidents are usually fatal with them.

"The effect of alcohol in producing disease and predisposing to it is perhaps greatest in tropical countries. As a general rule, the more unhealthy the locality the more do the inhabitants indulge in stimulants, either from the mistaken notion that they can better withstand the effects of the climate, or a disposition to make their short life a jolly one. Under its influence the mental powers are more inactive than the physical. There is hardly a single cause that operates more powerfully in the production of insanity; and not only that, but it excites the action of other causes that may be present.

"Plutarch says, 'One drunkard begets another;' and Aristotle, 'Drunken women bring forth children like unto themselves.' A report was made to the legislature of Massachusetts, I think by Dr. Howe, on idiocy. He had learned the habits of the parents of 300 idiots, and 145, nearly half, are reported as known to be habitual drunkards, showing the enfeebled constitution of the children of drunkards. I have in mind an instance where children born to the mother, begotten when the father was intoxicated, all died within eight months of birth. They would have recovered, had they not had the enfeebled constitution inherited from their intemperate father. Instances are recorded where both parents were intoxicated at the time of conception, and the result was an idiot. There is not a doubt but that inebrity not only makes more destructive whatever taint may exist, but impairs the health and natural vigor for remote generations.

"I believe that forty-nine out of fifty cases of chronic Bright's disease are directly produced by it. I have never met with a case in which the patient has not been intemperate to a greater or less degree. The proportion may be too high, but that is certainly my experience. Mr. Christian, a celebrated author, states that three-fourths to four-fifths of the cases met with in Edinburgh were in habitual drunkenness."

Dr. A. McFarland writes thus: "It is your stout old hero, who goes to bed every night with liquor enough under his belt to fuddle the brains of a half dozen ordinary men, and yet lives out his three-score and ten, that will be found at the head of the stock that pour into the world, generation after generation, such a crop of lunatics, epileptics, eccentrics, and inebriates as we often see. The impunity with which one so constituted

will violate all physical law gets its set-off in a succeeding generation, when the great harvest begins.

"That 'the iniquities of the fathers are visited upon the children;' that 'the fathers have eaten sour grapes and the children's teeth are set on edge,' are truths that no Scripture is needed to teach. In other words, he who sins through physical excess does not do half the harm to himself that he does to the inheritors of his blood. The penalty must be paid as sure as there is seed time and harvest."

The President of the Connecticut Mutual Life Insurance Company—one of the oldest in the country—has for years been investigating the relation of beer drinking to longevity; or otherwise, whether beer drinkers are desirable risks to a life insurance company.

He declared, as the result of a series of observations carried on among a selected group of persons who were habitual drinkers of beer, that although for two or three years there was nothing remarkable, yet presently death began to strike, and then the mortality became astounding and uniform in its manifestations. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria, and instantly some acute disease, with almost invariable typhoid symptoms, was in violent action, and ten days or less ended it.

It was as if the system had been kept fair on the outside, while within it was eaten to a shell, and at the first touch of disease there was utter collapse, every fiber was poisoned and weak. And this in its main features, varying in degree, has been his observation in beer drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at the last.

Why the Prohibition Party Has Not Succeeded in Accomplishing Its Purpose.

First. The Prohibition party is a political party, seeking political power, office and position, just the same as both the Democratic and Republican parties. For this reason the political leaders who run the political machine of both parties are antagonistic to it, because of the rivalry, knowing that the spoils of office go with the party in power. They use their influence to destroy it, making it an impossibility for any other party to exist.

Second. The reason that all those people who are strong partisans are opposed to its success is because they have some friends or relatives who have a good paying position in the government, and they use every influence against the Prohibition party and speak disparagingly of it.

Third. Another great hinderance is the lack of financial support. This is due to the motives of those who are interested or acting as its benefactors, believing that they are doing philanthropic work, and the greater the efforts on the part of the Prohibition party to push the principles of the political party, the larger amount of money is needed by those who are in the liquor business to prevent their business from being destroyed. It therefore makes it necessary for those who are in the liquor business to give money to the party that will perpetuate their business, and for this reason there has been no advancement for the Prohibition party.

Fourth. Some people believe that if any of the other political parties should be elected to power, and if they did not belong to it, their business would be injured and they would be affected commercially by the political change.

Fifth. Because most of the members of the Prohibition party were at one time members of either the Democratic or Republican parties; they are subjected to an unusual amount of persuasion and importuning to give their support at this time and use such arguments as would throw your vote away and say that prohibition is impracticable. The party can never win, and because of the friendship and the desire to be on the winning side, the voter seems to forget his conscience as to the righteousness of the principles of the Prohibition party and needs to realize that principles do not change; and forgetting that he voted for the principles because he believed them right, and that he should not yield to political excitement. Because of this there are 100,000 voters who backslide from their true convictions at every election.

The organizers of the Prohibition party made a mistake by the adoption of woman suffrage as an issue. It impressed the public that there were other motives connected with the party than the abolition of the liquor traffic, and because of this issue, it caused contention among many of its supporters, and also raised the question of the advisability of adopting the same, giving the full right of franchise with qualification, giving the impression of those who were favorably inclined towards the Prohibitionists. Every one was led to believe that there was not a singleness of purpose in the party giving the pre-eminent motive in favor of women suffrage; that there was not enough merit in the Prohibition party to draw voters to it, and they had resorted to woman's suffrage to help build up the party.

It appears as though the act was a case of impulse instead of reason to the expediency of its adoption. Solomon says, "There is time for all things," would have been wise to have made restrictions regarding the right of franchise and their qualifications, giving them the right to vote on all moral questions, also pertaining to the school, voting on the principle known as the referendum, as giving them full power without knowledge is dangerous, as the enemy might use it to our disadvantage, which is likened to our present condition in the right of franchise.

Another mistake was made when the party tried to adopt the silver issue, and divided on it, and organized another party. Because of this, it lost the confidence of the whole world, and it appeared as if the Prohibitionists had sold out for the almighty dollar, because many who had caused the division of the party were interested in silver mines. This act proves the fact that money controls the larger part of the human race in this period of the world's history, and they attempted to make a silver calf in imitation of the Republican gold standard. It is very evident that they did not possess the spirit of the Hebrew children or of Daniel of the Bible times, or else it was a case where we did not see ourselves as others see us.

Sixth. Many of the leaders lacked tact and diplomacy in their endeavor to win the voters to their side. Many of them have failed to act in a business-like way by trying to enthuse the voters regarding the merits of its principles on the economical line, and of the great benefits it would be commercially to the business world; and some who have acted injudiciously in business matters and consequently have lost the confidence of the public, thereby seriously affecting the progress of the Prohibition party.

I believe the leaders of the Prohibition party made a great mistake in adopting "Prohibition" as the name of the party. The word "Prohibition" is obnoxious and repellant to all those who favor liberty, and it is distasteful to many good citizens. Many people have a pride in self- government. "Prohibition" to them is contrary to all ideas of liberty. The name "Prohibition" indicates a complete stoppage of all kinds of sale in liquors. The masses accept this in the literal sense, and the party fails to enlighten them as to its full meaning; whereas, the intention of the party is to prevent the licensing of the sale of liquor as a beverage. The party

fails to inform the public that liquor could be procured for medicinal and mechanical purposes. The masses understand that the whole principle is involved in the word "Prohibition" as it defines itself, and they believe that there is no more information to be obtained. The prohibitory feature prevents many church members from taking an active part in political contests because of the moral principle claimed by the party.

The principles of the church are prohibitory, and many people exclaim: "Religion and politics will not mix." It also restrains many ministers from preaching about the evils of intemperance because they are compelled to use the name of a political party, and in so doing would antagonize some of the members who belong to other political parties. This has aided in retarding the advancement of the party as above mentioned. And it would seem as if the church were trying to build a party of its own, and this causes it to fail in getting the co-operation of the members of the various Protestant Churches, and also the support of non-church members, because it has the appearance of being a religious party, and to identify themselves with the Prohibition party, they would feel that they are humbling themselves.

If they had separated the name of the prohibition issue, then all people would be disposed to advance moral principles, because we would not be forced to mention the name of a political party to do it. I have endeavored to briefly show that the reason we have not succeeded as a party was for the want of leadership and a proper name.

Why I am a Democrat.
Why I am a Republican.
Why I am a Prohibitionist.

WHY I AM A DEMOCRAT.

As man reasons on all other matters pertaining to his own personal business, it is equally important that he should consider his personal responsibility in political matters. The outcome of all reasoning is man's personal loyalty to that party which best represents his convictions.

In accordance with business principles, a man's vote is supposed to represent what is best for his own interests, and he should be qualified and ready to express his reasons for doing thus and so.

This should apply to every voter. If he cannot give any intelligent reason why he votes a Democratic, Republican or Prohibition ticket, he disqualifies himself by that fact. For example: Suppose that you should select three men as a committee to build a bridge, and they should differ regarding its foundation, which is the most important part of structure for safety of public travel. In all reason, should not the committee be discharged as being unqualified? On this principle, if the larger part of the voters do not have sufficient reason for supporting a political party, will not the foundation of the government be endangered by supporting one certain party?

In a business way, we adopt measures to suit conditions, knowing that it is to our best interests so to do; but in political matters we have such a cosmopolitan nation and a republican form of government that requires much greater need of the voter knowing why he is a Democrat, Republican, or Prohibitionist. I would name other political parties, but they are merely shadows when compared to these three.

In order to assist the voters of these parties to reason, the first requisite is to ask oneself what the party to which he belongs is doing for him, just as an individual would ask his friend what he is doing.

You must remember that the man for whom you vote is only a friend in office transacting business for your interests.

Another requisite for the voter to consider is the difference between wilful neglect to do their duty on the part of those who are elected to office, or whether it is a mistake, or an error in judgment, as it is said, "To err is human." If the mistakes which they had made are through an error in judgment, then we, as voters, should have charity, and not

encourage them in being neglectful, because their mistakes will be made more frequently, but they must remedy them and act the part of wise men and profit by their former mistakes.

But the voter should never encourage any political party to which he may belong to continue to have those in power who wilfully neglect to do their duty for the betterment of mankind. If he does, he is condoning the offence and helping to elect to office, year after year, a party to a crime.

This is so—first, by his sanction and approval in giving his vote to encouraging those whom he has helped to elect regardless of their continued neglect to discharge their duties which they have taken oath to perform faithfully. A person's vote determines the political party to which he belongs until he votes for some other party, then if you can give sufficient reason for supporting either the Democratic or Republican parties, well and good; but if you cannot, you must vote for one or the other through force of habit, and if not, there has been some other influence brought to bear upon you by the party whom you are supporting. And you do not take time to reason as to why you were influenced to do so.

In order to help the voter to answer why he belongs to a given political party, knowing that he may be subject to certain environments that may cause him not to be able to think correctly, he lets prejudice or desire control his better judgment.

He must always reason that the party out of power is trying to get in on the wrong-doings of the party in power. If Robert Ingersoll had the audacity to lecture for money on "The Mistakes of Moses," the greatest law-giver of the world's history, you may rest assured that a politician will do something equally as bad to accomplish his purpose.

This is a similar case to a man who had been running for a political office, and it was reported that he had stolen a pig, and he wished to withdraw from the ticket. But his friends advised him not to do this, as it was only a political story and would soon die out. He said they could prove it. Then one of his friends asked him if it was alive. "No, it was dead." "Then," he said, "it was pork."

It is just the same when one enters the arena of politics. Things are called by different names. A spade should be called a spade. Then let the spade be used by all political parties to uncover corruption in politics, and also to give honor to those to whom honor is due.

As for the honors of the Prohibition party, there have never been any. They have never yet been elected to power, and they cannot be commended or condoned. They are simply waiting for the power of necessity to elect them to political positions. This power of necessity has accomplished more for the elevation of mankind than all other forces known in the history of the human race.

In political matters it takes the greatest extremes for the people to act, which might be illustrated by the old maid who was so extremely desirous of securing a husband, and was advised that others had been directed by the Lord in finding the right man by going to a certain tree to pray. It so happened there was an owl perched on the tree, and being somewhat disturbed by the earnestness of her prayer, he gave one of his

customary sounds, "Who! who!" Thinking that it was the voice of the Lord in answer to her prayer, she replied, "I'm not particular, anybody, just so it's a man."

If there should be any voters of either party who have been praying, they might have been directed aright and have been mistaken by the "Who" of the Republican and Democratic owl instead of an answer from the Lord. They might not have to live to be very old to become extremely anxious for the Lord to send some political party to destroy the evil effects produced by the 250,000 saloons, which have largely sprung into operation since the Civil War.

To classify the voter in his respective party the same as all other distinctions, I would say: If a person would unite himself with a certain church, he would be classed as a member of such. If he joins some secret order, he is classed with such, and he supports the same, believing in their principles. As this is true, it is natural to suppose that the person who supports a certain party by his vote believes in its principles, and belongs to it for what it represents, knowing that he has a choice of other parties.

To revive and refresh our minds of the past doings of the Democratic party, it has but little to commend itself to the public in the way of wise statesmanship and bettering of the people, or in the increase of population by its free trade principles. Its policy has also been more in favor of increasing the slave trade than any other branch of industry, and because of this evil the management of state and national affairs became a bone of contention. This evil continued to grow until it became the cause of the Civil War. Since that time they have not had control in national affairs, except for two terms. During that administration they had exceptional opportunities to show and prove their ability in the management of national affairs, when they had full control of Congress. But they proved themselves incompetent to meet the needs of the public.

WHY I AM A REPUBLICAN.

The recent election in 1904 verifies this statement. If you consider the present conditions, it can readily be perceived that we are fast becoming a monarchial government, in principle, if not in name. When there are such demonstrations of approval given to a party that has the greatest evils connected with its administrations, it is sure of becoming more arrogant, and defiant to the best interests and the will of its people. The cause of such arrogance is the desire for political supremacy. These desires were put into execution with the result that war ensued. By their determined arrogance they carried such into execution against their better judgment. While we can forgive, we cannot forget the mistakes the Republican party has made during its entire administration.

Those who are Republicans do not see themselves as others see them,

or else they would see a need of keeping up a political party in accordance with a Republican form of government.

The answer to "Why I am a Republican?" as I have said, it is what a man does for you to draw you to him. The same will apply to a political party. I will review the past. The first great national horror was the Civil War, destroying the lives of about 500,000 and causing a national debt of over $2,000,000,000. No doubt the war could have been averted by purchasing the freedom of the slaves. By so doing, this would have prevented the granting of a franchise to the colored race without restriction and would have avoided the race problem.

This act was done in the interest of and to strengthen the Republican party—that it might continue in power. Because of such legislation they practically went into the liquor business when they agreed to raise the revenue from that source and fasten the liquor traffic on the nation.

The need of revenue to continue the war gave an excuse to license saloons, and the evil resulting from them has been ten times more disastrous to the American people than the Civil War, which only lasted four years. The liquor business has lasted forty years, and this is as a result of our Government first entering into partnership with it. They have further sought to make a foreign market for it and export it to the heathen nations, to Alaska and to the Philippine Islands. Therefore, the Republican party must have (if there be honors in this traffic, it is due them), as they have had for twenty-four years an uninterrupted control of national affairs.

The war with Cuba, for all the good that has resulted to the Cubans, produced no direct benefits, and it is doubtful if the people of Cuba are capable of self-government. It may lead to insurrection among its natives.

The war with the Philippines might have been averted by paying the natives $20,000,000, instead of paying it to Spain.

The government of Manila is a disgrace to any nation because of the vices permitted and sanctioned by the Republican party or President Roosevelt, when they have power to prevent this by refusing the licensing of 3,000 saloons. By the war with the Philippines the loss of life was at least 150,000, and the cost to our Government in net cash was $500,000,000. This war would never have occurred if it was not for the supposed mineral wealth the islands possessed. The trusts would not have been allowed to exist if the Republican party had not chosen to protect them.

It is evident that the Republican party is favorable to trusts, and as the liquor traffic has a large amount of money they can control they feel assured that while they favor them they will spend their money to help in their re-election, and because of the large amount of money received from the revenue of liquor and tobacco, they spend money recklessly and in appropriating for war measures.

While such resources of revenue exist they will become more reckless in the management of finances, and instead of forming trusts themselves by going into partnership with the liquor traffic, they should legislate against them, and deal with them as the law would with a person guilty of usury. (Usury is charging an unlawful interest.) They themselves

boast of the great prosperity of the country as being due to their management in political affairs.

The tariff question they have learned, at the expense of Democratic folly, as one man learns wisdom by the indiscretion of another. This is why the tariff has become a "back number" and fails to inspire the voter, because the majority of the people have sense enough to protect themselves.

The tariff being a dead issue, they got up a gold standard to off-set the Democratic silver craze—16 to 1.

Any school boy should know that all things having value governs the price by its sufficiency, whether it be labor or any other commodity, unless it be controlled by trusts. All things purchased are governed by the amount of labor required to produce it. As it is very evident that all the gold that has been coined has cost its value in labor, and for this reason it would be impossible to force a standard.

The success of the Republican party is likened to a business that was established by the father, and when the prosperity increased they forgot to realize that the foundation of the business was largely laid before they existed.

The prosperity and wealth of our nation is due to the fact that God placed in the earth not only gold, silver and iron, but the coal with which to manufacture these materials into serviceable commodities; therefore we should not abuse these privileges by permitting a monoply of the coal mines at starvation wages to the working man by not granting the reasonable requests of the mining hampering business and leaving in distress thousands of poor families, subjecting them to the bad effects resulting from strikes that necessitate the calling out of an army to force the operators to yield.

It is the case of a father driving his own son to measures by threats, as the Government is the father of trusts; but with the liquor traffic the son has the best of the situation. The father has the goods. He gets the farmer to grow the grain. He cannot well dictate by the standing army when his son will take the grain and manufacture the wheat and corn and convert it into a liquid, killing 100,000 annually.

Besides all the other sorrows and miseries which are due to a Republican administration, this action has resulted in a far worse evil than the traffic in negro slaves connected with the Democratic party.

History tells us when the Republican party decided to raise revenue from the liquor business, Abraham Lincoln said: "If we do that, we shall fasten the liquor traffic on the nation, which will be a greater curse than slavery ever was." But while he saw this evil, the extreme need of raising money secured his consent against his better judgment.

Lincoln started to raise money aright for the carrying on of the war when he authorized the issuing of the $350,000,000 in greenbacks; but for the lack of proper men to legislate for the best financial interests of our country, our financial system fell into the hands of money monopoly through the aid of Congress, and sent all the dividends of the Govern-

ment into the hands of a few, giving special privileges to those holding Government bonds to form national banks.

Instead of the Government issuing her own money, she gave that privilege to the various national banks. Instead of the banks being compelled to borrow money from the Government, the Government borrowed money from other banks and paid interest on it to the amount of the bonds. If instead of the Government paying the interest she had continued as Lincoln began to raise money for war expenditures, it would have prevented the money monopoly compelling the people and the Government going to the banks to procure money. As the Government had power, the confidence and the ability to pay her debts for the wealth of the whole nation was its security.

The Government might have loaned out money and secured an annual interest, and the interest from the borrower would have brought in enough to pay all her incidental expenses, and, in time, would have paid the national debt, as interest doubles itself every twelve years. Then the Republican party would have been doing a legitimate business. As it is now, the people are paying tax on liquor, coffee, teas, tobacco and whiskey, and the consumers are compelled to pay 50 per cent. more on all tobacco consumed, and on whiskey about 150 per cent.

Users of tobacco and liquor are being compelled to pay about double what they should, as alcohol can be manufactured for about 15 cents a gallon. And at the price it is now, the thousands that use it in various ways for the arts, chemistry, as preservatives for medicinal purposes are compelled to pay an exorbitant price, $2.50 per gallon.

Germany, England and other nations exempt from tax all people who use it for those purposes. It is unjust to compel manufacturers to pay this excessive revenue tax. It is also unjust that the thousands who have become unfortunate and contracted the tobacco habit and the whiskey habit should pay this large expense of the legal Government, when some persons may have their wealth in personal property or in Government bonds and go free.

Thousands who are using the so-called "luxuries" and belong to the G. O. P. should be interested in that party in the removal of this tax, as it is compelling them to pay a two-fold price.

The Government has secured all the money needed for the running of the expenses by the issuing of greenbacks. As there was no question as to the security of the Government during the war, there would have been much debt less now, and if her paper money was not good, her bond would not have been as it was, all based on the promise to pay, and the Government paper would be the same as with any person who has a good reputation backed by a good collateral, and the money drawing interest all the time.

It is plain to understand why the Republican party did not continue this greenback money system. There is no doubt that some of the persons belonging to the G. O. P. held bonds, and by this system of starting national banks they became the stockholders in the bank and drew interest on their bonds.

By this money transaction the Republican party has favored and encouraged the concentration of money in the hands of a few until this concentration of the money power became alarming, spreading out in every way possible until the wealth of the country is now held by one hundred and fifty millionaires, with wealth ranging from one million to one hundred million dollars. The gain comes from the people; and so the poor are getting poorer and the rich richer, all due to the Republican administration.

WHY I AM A PROHIBITIONIST.

Dr. C. A. Crane outlines some sane reasons—knotty points to answer:

1. Because a license party does not represent my convictions or my views. My party is my agent, representative and servant in the administration of government. What I do by my party, I do by myself. If my agent licenses saloons, so do I.

2. Because license is a system of consent to a wicked thing—the drunkard factory and the vice factory, for a price paid in hand. When I consent to it, it becomes mine morally.

3. Because license means the continuance of the saloon. To this I cannot consent. To this I do consent when I vote with a political party committed to the license policy.

4. Because I refuse to confuse "abolition of the drink habit" with "prohibition of the licensed traffic." The Prohibition party is not after the drink habit. It seeks to take away the protection of the saloon by the law. Without this protection the saloon would be an outlaw—what it ought to be.

5. Because there is nothing in morals or psychology which makes it right for me to vote against license when that is the only question—and vote for license when it is combined with other questions.

6. Because votes are the only language law-makers and politicians can hear. To them all other languages are dead.

7. Because all territory is by right prohibition territory. The saloon would not be among us except as an outlaw—like a thief—if it were not for license parties. This disposes of that well-worn political heresy which declares that all we have of prohibition has come from the two great dominant parties. The fact is that all we have of the legalized saloon has come through them, and the inherent right of the people to prohibition territory has by them been denied. The United States Supreme Court has decided that no one has an inherent right to sell intoxicants.

8. Because license is the only thing that prevents prohibition from becoming an existing fact. It is the strong, high tower whereunto the liquor traffic doth continually resort, a present help in its every time of need. If the license system were not in vogue, the rum business would be thrown into the sea by the people within six months, and the remnants would be but outlaws and refugees.

9. Because my party stands for principle. Let either of the two great bulky parties name a great principle upon which they are separated. In State and National affairs it is the same. In Massachusetts lately it was a fight of personalities. Such a fight should not appeal to men of brains and conscience. For what principle did any one of the supporters of these two great parties vote? They threw away their votes for men who stood for no particular principle.

10. Because I repudiate the generally-accepted idea that a voter should ally himself with a party that has a chance of immediate success at the polls if he would have his vote count. This idea is the cardinal tenet of the faith of the demagogue and partisan, and it is foreign to the real intent and purpose and use of the ballot. It is not my duty to win elections. Why? Because I cannot. That result is contingent upon the actions of other voters. It is my duty to vote my views and convictions. When I seek after the winner in elections, I am quite sure to go with the multitude to do evil.

11. Because the license system is a national crime and a national curse. The two great parties refuse to permit me to speak on this matter through them, therefore I speak through the only political channel open for my convictions to find expression.

12. Because while the dominant parties grant local option with the law of the State they give license to sell in the same territory by the national law. The party which has permitted prohibition in Maine through State law, gives a United States license to sell in that State. Not only so, but it runs an illegal bar at East Togus, Maine, and at Fort Leavenworth, Kansas. This is using the arm of the nation to nullify and discredit the law of the State.

13. Because the church of which I am proud to be a member—the Methodist Episcopal—in her supreme court and her legislature in 1892 and 1900, said: "No political party has a right to expect, nor ought it to receive, the support of Christian men, so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon." And also, because it endorsed the utterance of its bishops when they said, "The liquor traffic can never be legalized without sin."

14. Because this question is greater than any other three now before the public. Counting men, money or morals, and it involves more than any question ever before our people.

More than a billion dollars will be worse than wasted by this business this year. By it 100,000 men will be sent to hell this year. And in morals, nothing can so debauch the public conscience as consenting to vice for a fee.

15. Because I vote for what William Windom, late Secretary of the Treasury, declared when he said: "Considered socially, financially, politically or morally, the licensed liquor traffic is, or ought to be, the overwhelming issue in American politics. The destruction of this iniquity stands next on the world's calendar."

16. Because the charge that I am working with the Democrats to defeat

the Republicans, when the latter are in power. Being opposed to both these parties, I must of necessity be opposed to each of them. This is to my credit.

17. Because "The saloon has come to stay" is balanced by the fact that His Satanic Majesty has likewise come to stay. Shall preachers, priests and the church, therefore, abandon their work?

18. Because the licensed liquor traffic is here in violation of the economic law of supply and demand. It confesses this when it pays exorbitant license fees, and we are impressed by the same fact when we remember that most of our trouble comes from the supply and not the demand. The seller is the one who is a political power—who is a law-breaker, and who is the pusher of the business. There is a demand, but it is created by the supply. The demand is artificial and is better denied than supplied.

19. Because this is a political question and I must be in politics if I am to touch it. And here I endorse the words of Bishop Haven, of blessed memory, when he spoke of slavery: "It is one of the devices of Satan, by which he seeks to harden your hearts against the truth and make you deaf to your duty against the greatest sin of any age—that the servant of Christ must not expose it, because, forsooth, it has compelled a political party to become its most active slave. What is this consecrated politics that is beyond the reach of the Word of God and too sacred to be condemned by Him? Away with such blasphemous folly. I ask no pardon for entering this arena, nor should you."

Because to vote other than a Prohibition ticket I would insult my conscience and disgrace my reason. To vote for a party that did not have the principles to destroy the liquor traffic I would be making myself a party to a crime, and it would appear as if I intended to improve on Christ's teachings. If I voted for a party that has issues which are morally wrong, and the same be licensed, would it not be as consistent to license one or all of the Ten Commandments, as they are all moral questions?

Because I am compelled to submit my interest in the management of Government, State, and municipal affairs to the judgment of men who imbibe in alcoholic liquors, and no wise citizen would select such a person to settle his own estate.

Because such a large percentage of people indulge in strong drinks, and I should have a case in court, I would hesitate in leaving the question of judgment to the twelve men, because many of them imbibe in alcoholic liquors and their mental powers are affected whether under the influence or not, because I would be fearful in receiving a just verdict, and if I should attempt to challenge them because of this supposed deficiency, I would be unable to secure a jury to try my case, or else subject myself to the mercy of men who might be influenced because of the defiance of self-interest, which should be challenged and I could not, because there wouldn't be sufficient majority of total abstainers to make up the full panelled jury; therefore, I would be denied of my right for a fair trial, as I would be prohibited from my endeavors to influence the sheriff to draw a select jury for my case; and for the same reason I would object to a

person voting at any election where its decision of the sale of liquor depended on the majority of votes, as those who have become victims through the indulgence, the stomach controls the brain, and is likened to Esaw, who sold out his birth for a mess of pottage, and because of this condition he is subject to the temptation of a portion of the $75,000 that was distributed among the different persons in the recent Los Angeles case, when the local option contest was waged.

Because I believe in home protecting business, as every man's home is his business, and if I should lose $1,000 or more, directly or indirectly, because of those who use alcohol, and I vote for either the Democratic or Republican party, and because of their licensing principles, caused me to lose it, and if I should continue to support them by my vote I would be fearful of some one questioning the sanity of my mental condition, and be subject to a test which is used in the insane asylums, by placing a person in a tank and turning on the spigot, to see if he had reason enough to turn it off.

For an example, take the recent Los Angeles, Cal., defeat. The enemy knows that every defeat of the temperance forces strengthens them (the liquor traffic) by the discouraging old saying, "You can't do it," and perhaps for this reason Los Angeles was selected, and they being wiser than the temperance forces, as they will be willing to gamble, as to results and let the Legislature grant the right to vote on local option, as the people of Los Angeles are no different from any other people in the United States, and they would sell out for the almighty dollar, and believing that history will repeat itself when under the same conditions. There are many people in Los Angeles whose livelihood depends on the tourists, and as the place had been successful as a winter resort, many of the residents did not dare to vote for local option because of this named influence. I have no doubt it saved the liquor brewers' association $75,000, as it would have taken $75,000 more to have bought those who thought to the contrary. Here is a little incident to prove this selling out of principles for the almighty dollar. About twelve years ago New Jersey received permission from the Legislature to vote local option, and to their surprise five counties out of six went for local option. The sixth county was Cape May, which, like Los Angeles, received its support from the tourists. The farmers and the citizens who feared that they would lose the sale of a few chickens or truck voted against the local option.

This experiment proved that under favorable circumstances the majority of the people will vote to protect themselves, unless they are bought. It was also a great educator for the liquor traffic, knowing that it was cheaper to buy the Legislature than its people. After the test in New Jersey, and seeing the condition of the State, and in order to prevent Camden county from voting, they raised the question whether one-tenth of all those who had signed the petition were legal voters, and sent out a committee to the clerk's office to ascertain the same. During the long stay some one made a motion to adjourn, and it was carried. This meant death to the local option as the time had expired, and the following winter the Legislature repealed this local option bill. Since then the opportunity had never been

repeated, and all such rights have been denied, and I feel confident that you could not have secured the consent of the Legislature of any other State, except California, to vote on this question. This proves the necessity of the government controlling the liquor business and the whole nation voting on it at one time on the referendum principle as Sibley's bill. By this means we might secure local option, as it would bankrupt the liquor traffic, and they could not buy all the votes in the United States at one time to defeat the bill. I would advise the Los Angeles people to have another vote on the question. But before doing so come to New Jersey and learn that all seashore resorts that prohibit the sale of liquor are the most prosperous, and they will therefore not be called upon to pass any insults on their tourist patrons by saying that the prohibition of the sale of liquor would be a hinderance to their coming. The writer was in California for several months, and during his entire stay had no desire whatever for any liquor. The above condition has proven the work of the anti-saloon can only be compared to taking ducks' eggs and hatching them out under a hen, and it will never change the nature because of the so-called mother; neither will it change the condition by hatching out the eggs that were laid by the other hen by having them hatched out in a republican incubator. By so doing, you kill the prohibition goose that laid the golden egg in your haste to accomplish your purpose. Thereby you have done, unthoughtedly, what the liquor traffic wanted you to do—knowing they can secure what they want from Democrats or Republicans—and instead of helping David to sling the pebble that they might slay Goliah, you are helping the giant. It will be many years before they will be allowed the right to vote on this question, and the defeat is a greater hinderance to the advancement of prohibition, and if the anti-saloon is censor in this endeavor is when they are buying a gold brick.

Is the World Growing Better?

This question is discussed by many for two reasons. First. Human nature has never changed, even when certain conditions present themselves to the mind. The sight, the feelings of imagination, in vengeance, sorrow or joy, is the same in their desire for satisfaction. Because of these facts, the world has never given greater opportunities for man to satisfy the passions and desires of his nature than at the present time, and by his environments likened to the city of Galeo of Bible times, and these conditions have been made through the invention of man, and this wickedness will destroy any nation if it is encouraged.

And because the dives and places to lure pleasure-seekers are so numerous they not only produce an effect at the time, but may affect the person for days, weeks or years. Because of the facilities of finding such resorts, the attraction of the home is lessened, attendance upon church is neglected, which is supposed to be a place where man's spiritual nature will be renewed and he made a better citizen.

The facilities for traveling in this present age has a tendency to make the Sabbath a day of desecration and carousal. By advocating the opening of saloons at certain hours on the Sabbath, an act approved of by some who would be classed as good citizens, besides the many church members who are very indifferent as to the preservation of the Sabbath far more so than men were twenty years ago. When the church fails to act as an agency for good, and many of its members rather stay at home reading the Sunday newspapers, and many thousands would go to church if it were not for the Sunday paper; because of the demands and excuses given by different nationalities for an open Sunday, we as a nation are destroying the sap-root, which is the essential thing in preventing the wickedness that will destroy any nation if it is encouraged.

The Sabbath was designed by God for a day of rest and worship; then for a person like Robert Ingersoll to make himself ridiculous in lecturing on "The Mistakes of Moses" (price for the same, $0.50 per head), and by so doing rob humanity of the hope of a happier life by such sophistry and infidelity, leaving a doubt of future existence.

Because of this influence, thousands lead a prodigal life who never would have done so. The belief in a future punishment or a happier life in the future has much to do with restraining a person from doing a wrong act and committing various crimes. It influences some as the thought of a prison is a terror to evil-doers. It also has another effect on

the dissipated, or those who have become unfortunate by their own wrong-doings; some are tempted to commit suicide, as Ingersoll's writings favored such deeds.

The Scripture says, "As a man thinketh in his heart, so is he." Because of wrong thinking, it has created in those who hold office a disposition to exercise power and a refusal to make laws preventing their fellowmen from going from bad to worse, and the public officials are so lax in the enforcement of the laws, really give encouragement to evil-doers. Possibly if a person is inclined to be optimistic, the world is growing better.

By reading the statistics of the number of murders and suicides, the number of divorce cases, the number of those in jails and penitentaries, the reader recalls as many more who are out running around but who deserve to be in prison. To prove the same, I will insert a clipping from this morning's North American:

"Eighty girls and many gamblers taken in by Tenderloin raid."

"White slave dens are swept in city's greatest clean-up. 150 caught in net. Sixty Law and Order agents descend upon fifteen houses. Gibboney in command. Alarm spreads like wildfire and other criminals flee."

"Allied forces of civic decency and good government last night swept the Tenderloin bare of its white slaves and gamblers, and of male creatures who traffic in women."

"Fifteen houses were raided before the alarm spread, and about one hundred and fifty prisoners were taken, of whom more than eighty were girls and young women. The raid was under the personal direction of D. Clarence Gibboney, secretary of the Law and Order Society. With this organization were associated several Jewish societies, whose work is among the poorer classes. Various men and prominent women in civic affairs contributed funds to make the raid a success. There were sixty agents of the Law and Order Society and constables in the raiding party. Many of the constables came from towns outside the city."

Owing to the lack of space I will not insert more of these, but will leave the reader to imagine the remaining parts.

I think that if the person who is inclined to be optimistic will read and refresh his mind regarding the past and present conditions of affairs, will become pessimistic. Because of a certain social custom, the young people seek to imitate their elders, and the neglect of proper home-training on the part of the parents and their example is having a deteriorating effect on the nation. As David said in his prayer, "We are all prone to evil as the sparks are to fly upward."

By making evil impressions and opportunities for the present and coming generation, we naturally grow worse. If this is not so, why do the better class of people try to counteract the evils by building a Y. M. C. A., churches, reform missions, law and order societies, and a W. C. T. U., etc., if not to prevent a growing evil? All such institutions are created to prevent the increasing evil. Why does evil grow and increase at a faster rate than the population? It is largely due to the inconsistency of

examples and acts of the ministry of various churches; because of the lack of zeal and courage to preach or vote against such evils.

When the world sees a large structure with a steeple pointing heavenward as a monument of Christ and his teachings, and the official board acting and doing things contrary to such teachings; when England and the United States, the two greatest representative Christian nations, cause war to be perpetrated and then consent by government authority to the importation of liquors to heathen nations, the whole structure which was intended to represent Christ's Kingdom becomes no more in the eye of the worldly masses than a white sepulchre full of dead men's bones. Because of this, the church is losing her power, and under such influences man will retrograde. And because of the centralization of the money power in forms of trusts, it is injuring those connected with them as the possession of wealth has much to do with many in making worse citizens than if they did not possess the wealth.

This centralization of money power makes strife between capital and labor, and in forming a trust of their labor, those who are compelled to purchase such goods are controlled by the trusts and that produces a spirit of vengeance, because they feel that they are being imposed upon upon by the exorbitant prices they are compelled to pay, and this example influences the lower classes and they seek to defraud others.

It may appear to some who wear green glasses that the world is growing better, especially when it is proclaimed by some Ph. D. To get a correct and conscientious opinion, ask the green grocer, the dry goods man, the blacksmith, the livery man, and any other merchant; ask the real estate man who collects rents whether there is not a prevailing tendency for the tenants to "do you" out of a month's rent or more, and whether he does not consider it a second grade of stealing. The writer would be willing to testify by affidavit that in the past thirty-five years of business experience he has lost in various ways enough to build a block of three-story brick houses. He will also be willing to testify or reimburse any one who can sustain or prove that he has wronged a person out of a dollar; he will pay $5.00 for every one that can truthfully substantiate the same. To prove to the reader that the world is fast becoming more wicked, it is only necessary to call his attention to the efforts of the reform movement in all the principal cities. Why do they make the effort, and why do they not succeed with all the exposures of the press and law and order societies? The writer knows whereof he speaks, having been identified with all the reform movements in his own city.

To prove further to those having optimistic views, I will endeavor to call attention to a bill passed by the Legislature of Pennsylvania to prevent the press from exposing by cartoons the corrupt methods used by those in office, proving if they were not guilty there would be no cartoon, and no need of a law to prevent them; also to enact laws to prevent the Law and Order Society from making arrests unless you notify the places you propose to make an arrest twenty-four hours previous.

Upon the subject of newspaper exposure, I will insert a clipping of the condition of Philadelphia's politics:

"The city is universally given the bottom place among all American municipalities for political decadence and rottenness. It is plain, too, that that evil pre-eminence is assigned to Philadelphia not on the ground of this last and most flagrant instance merely, but upon its long-established record of toleration of political outrage. Even the scandalous rule of Tammany does not offer a spectacle of such hopeless servitude on the part of the people of a great city."—Baltimore News.

"ASHBRIDGE HAS BEEN GREASED."

Charlotte (N. C.) Observer.

The Legislature of Pennsylvania and the City Councils of Philadelphia have rushed through measures giving away valuable street car franchises in Philadelphia. For years there has been a general belief in the country that there is more corruption in the government than in any city in the United States.

"NOTHING MORE SHAMELESS."

The Buffalo Express.

New York under the rule of Tammany never has been exploited more shamelessly than Philadelphia is now being exploited by the gang of politicians who operate in the name of the Republican party, and it is not Philadelphia alone, but the entire State which suffers. The record of the last few years, and especially of this present year, is almost enough to shatter one's faith in the Republican form of government. It would seem impossible that such things could be done without bringing down upon those responsible a visitation of popular wrath that would make their fate memorable in the history of politics."

CRIME THAT IS REPRESSED AND CRIME THAT IS WINKED AT.

Suppose Mayor Ashbridge should be informed of a deliberate plot set afoot by professional thieves to loot a bank in which there was a large deposit of the city funds; in such a case he would instantly take measures for the protection of the public property. The whole police force of the city would, if necessary, be called into service to arrest the culprits, and the latter would be hauled before the courts for summary punishment.

But the Mayor knows, as every intelligent citizen knows, that there is an organized conspiracy in the city of Philadelphia to rob the people of something far dearer than anything to be found in the public money chest. The assessors have openly laid the foundation for election frauds by padding the voting lists. Later on the conspirators will hire men to stuff the ballot-boxes to correspond with the fraudulent lists, and will pur-

chase poll tax receipts to cover the work of personators and repeaters with an appearance of legality. And what will the Mayor do about it? Will he attempt in any way to frustrate the scheme which he knows to be on foot to overthrow self-government in Philadelphia? Will the police force do anything, or be allowed to do anything, to prevent the success of the conspiracy of which they have ocular evidence?

There will be no official answer to these inquiries. The Mayor will, perhaps, think that he is stopped as a beneficiary of the frauds by which municipal government in Philadelphia is perverted and corrupted. He is more likely to consider it as none of his business; and the gravest of crimes must go on uninterruptedly until it shall be arrested by the gravest of remedies.

How long will the people of Philadelphia endure to be so misgoverned? How long will they permit the city in which popular government was founded and set in movement to be made the mock and derision of the nation?

February 27, 1905.

Samuel B. Goff, Esq.,
101 Broadway,
Camden, N. J.

Dear Sir:—

I find upon inspection of the records that we issued last year, between January 1, 1904, and January 1, 1905, 1974 summons in landlord and tenant cases. From my own observation, I have no doubt that fully two-thirds of these cases were the result of intemperate habits.

Yours very truly,
Charles I. Wooster,
Clerk District Court.

The above record is an evidence showing the general public what expense the real estate owner is subject to, which at $2.10 for every complaint, is $4,000 yearly to the Camden landlords, and these same 1974 tenants usually escape with on an average of $10.00 per month, which means another loss of $20,000 annually to the landlords through unpaid rents; and still there are just as many people do not have the warrants served on them, but manage to get out of paying a month's rent through the leniency of the landlord, and this therefore doubles the loss, making it $40,000. There are again another set of people who class themselves as good citizens and honest people, who will not pay up their entire rent and practically disgrace themselves for a few paltry dollars.

The population of the entire United States is 80,000,000 people; 50,000,000 of this population live in cities and rent properties. On the average that one-twentieth of the population that is the 50,000,000, or 2,500,000 people in the United States, who annually fail to pay their rent of $10.00

per month. This means that yearly, the landlords in the United States suffer a loss of $25,000,000 through unpaid rents.

The writer once had occasion to collect a debt for rent from one of the victims of the liquor habit. Because of my desire to help and not distress him, I was induced to permit him to remain in the house during the winter, and the tenant assured me that when he went to work in the spring he would make weekly payments. The writer relied upon this, and endeavored to secure work for him during the winter, and told him that there was a better way of living.

I gave him several temperance tracts; induced him to go to church and attend temperance lectures, and when spring came he had plenty of work. The writer then tried to collect the money due, but rceived nothing but promises. He finally positively refused to pay anything, and when I called on him he got into a terrible rage, using the most violent language, and he told me that if it were not for my age he would wipe the floor up with me.

While the floor may have needed a mopping, yet I did not relish the prospect of being turned into a floor mop, and thought that discretion was the better part of valor, and felt very thankful that my age had protected me.

However, it did afford me the pleasure of going to the District Court in order to put him out of the house, and paying an additional $5.00 to have it cleaned.

The above incident caused the writer to realize that he was getting old, and had better spend his time trying to prevent instead of trying to cure a person that had caught the saloon disease.

THE COST.

According to the facts published by the Church Economist, the liquor traffic for the year 1903 cost the nation the following startling summary:

Twenty-five hundred babies were smothered by drunken mothers.
Five thousand persons committed suicide.
Sixty thousand fallen girls through drink.
Three hundred thousand paupers.
Three thousand murdered wives.
Seven thousand and nineteen additional murders.
Forty thousand widowed mothers.
One hundred thousand orphaned children.
One hundred thousand insane.
One hundred thousand criminals.
One hundred thousand died drunkards.

In addition to this, a minister in Boston compiled statistics carefully gleaned from clippings and tells us that 580,000 boys formed the habit of drinking intoxicating liquors and are in line to keep up the processions of victims of this modern Moloch.—Marie C. Brehm in Union Signal.

While it is a deplorable state, yet it might be worse, as there is proof that it has been growing worse ever since the exposure of the supposed Honest John Bardsley. This exposure was only a culmination of corrupt methods in politics. If the world is not growing better, it must be growing worse, as there cannot be a middle ground to the question, therefore, I will be compelled by reason to take the affirmative.

Take into consideration the past history of the "City of Brotherly Love," founded by William Penn, of good Quaker stock, and how far it has drifted from those Quaker principles,. also the neighboring city, Camden, when it merited its good name of Jersey justice, and make a comparison with our present condition in Camden and all parts of New Jersey.

I think I have proven to the reader that the world is growing more wicked and have so thoroughly diagnosed political conditions and find that the larger part of crimes committed are by people who have intelligence and perfect knowledge of their purpose in planning to create conditions to bring in other environments that they may be benefitted thereby.

As a result of wickedness, the mind becomes diseased, health fails, because of a bad mental condition resulting from an overdose of wickedness, and the only hospital he can go to is the church. This should prove an incentive to the ministry in keeping themselves in good reputation, so that when a person has taken an overdose, and is tired and sick of sin, he will have confidence in those who are in attendance at a church hospital. Therefore, all reformers should see that everything that is built for a specific purpose must correspond with the underlying principle for which it was built. If a party begins to build up a reform movement, to succeed, it must remove from that party all the causes that require the party to be reformed.

If a nation tries to build itself up on commercial prosperities and include a great commercial vice, it will fall, because that vice will destroy the whole nation. If you should put a defective egg in a barrel of pure water, the water would not purify the egg, on the contrary, the egg would spoil the whole barrel of pure water. The Scripture sayeth: "Come out from among them and be ye separate."

How long will it take those would-be reformers to find out and attempt to reform a city, without any degree of success, with its political base on the license system, living off of the vices of its people who will eventually become so corrupt that it will be impossible to manage any municipality and will destroy itself by its own corruption. Knowing the physiological effects that alcoholic liquors produce on the individual brain and mind in greater or less degree according to quantity and the constitution of the person, none are exempt from the degrading effects of any alcoholic stimulants.

There is a great difficulty in every reform movement. This one obstacle is alcoholism. The desire is only produced by a social custom, therefore, being unnatural for a person to use such narcotics, you have a large percentage of unnatural people to contend with. Anything that will effect the natural thinking power of man renders him abnormal, and nature is opposed to anything that is unnatural.

The brain governs the mind, alcohol effects the brain, and in proportion to the quantity taken, and as often as the brain is affected by alcohol, just to that extent the thinking power is affected by its use. The same as though you obstructed a plant from growing upright by some unnatural means, otherwise it would grow up naturally as God intended it should. Therefore, it is impossible for any one to take alcohol without its affecting him differently than any other substance taken as a food, and must, according to all physiological tests, affect the brain. If it did not, there would not be any intoxication.

Therefore, it is a problem how far-reaching this alcoholism is affecting the human race, and the many crimes that are committed may be due to the effects directly or indirectly by its use, whether they be under the influence of liquor or not at the time of the committing of the crime, but by total abstinence the crime would be prevented. Like the plant, it had grown up unnaturally, and because of an unnatural interference with its natural growth. As this may be so, the time to begin a reform is before the child is born.

An illustration as copied from the Scientific American in regard to Robert Ingersoll, it was so stated: "His father being a Presbyterian minister, one morning when they were having family worship, some of the older children were acting rudely; he arose from his knees and chastised them. This act was supposed to have made a marked mental impression on Ingersoll's mother, thus affecting him before he was born. The impression the mother received during the occurrence it appeared to her as being sacriligious. Because of this act, it is credited that Ingersoll inherited this sacriligious disposition and his irreverence for anything God-like, and because of this co-incidence his infidelity is due to the same."

Whether this be true, we leave this branch of reform for the women to do, as men are compelled to deal with present problems in trying to prevent wholesale robbery by the unjust tax we are all compelled to pay, and endeavor to prevent the many other crimes that are constantly being perpetrated, caused by American political conditions, by the license system, making for the political machine a temptation to use them.

Those who have had the making of our laws have been very neglectful in their discharge of duty and enforcing them, and are compelled to act on the lines of a preventative rather than to endeavor to accomplish a reform with our present system under the management of municipal affairs. Seeing the necessity of the government in making such laws as will cause like to seek like, as it has in the past, and that men may rise to a higher ideal of living, I suggest the making of a law prohibiting the raising of tobacco as a product in the United States; also the importation of such from any other nation, and the prohibition of the manufacturing of intoxicating liquors only in such quantities as may be needful in the use of arts and for medicinal purposes.

When this is done the world will begin a new era for the elevation of man. This epoch will be marked with the greatest blessing to mankind, a blessing far greater than the emancipation of the negro slave.

ANOTHER CAUSE FOR THE WORLD GROWING WORSE.

Is the inconsistency of the various Christian ministers; but I would not feel justified in using this word without making some explanation. There are several reasons for this.

First. It is caused by their environments. The minister does not come in contact with the practical side of the business world. Therefore, he does not have the opportunity of reasoning the causes and effects by doing certain things that will be detrimental to their best interest. Because of this, they are inclined to act on impulses more like the female sex who have never had charge of a business, and not having the practical experience, the impulses predominate, and they forget for the time being their position and what the people expect of them, which we all know without any further explanation.

Second. They are often made a great deal of by some of the church members, which has a tendency to increase their conceit.

Third. Their ministerial position often causes some good brother or sister to give them by donation over and above their salary, and by so doing causes them to often show partiality; also many make it a point to get some others to do likewise.

Fourth. They are apt to try to get men on the official board who they think will work to their best interests.

Fifth. Because of preaching the gospel, they are apt to think that people should give them indiscriminately as they would to some missionary cause or other philanthropic work, and if they should borrow money or contract a debt, they are not, as a rule, as prompt in paying that debt as a layman, for they may think if the person does not get his money, it went for a good cause, partly on the grounds of the darkey that took the turkey, and when brought to task for doing so, said, "Don't I work for you? Then the more turkey I eat the more I can work for my Master."

Sixth. He is subject to many temptations socially, more than most other people are.

Seventh. His profession gives people the confidence in his work, knowing this, he is tempted to use it, which may do him a great injury.

As the subject is, "Is the World Growing Better?" for anything to grow better there must be a source or a fountain from which all things emanate.

If the ministry in the churches is not growing better by upholding the principles of Christ in a political way, by precept and example, you cannot expect a huge pile of bricks and mortar and stone, with a steeple on it to cause the people of the world to grow better. Past history tells us it used to be a custom for ministers to indulge in alcoholic liquors, and they would even become intoxicated. If that is true, where is the difference between a person voting that he may put the bottle to his neighbor's lips or do the act himself? If the ministers of the United States vote with a party that has other issues supposed to be for the betterment of man's welfare commercially, and there is one issue in with that party paramount for evil and injury of its people. Is not the ministry doing a great injustice to the people and himself by example to the world? In-

stead of building up Christ's Kingdom he is helping to destroy it by his own acts. It is reported that one-third of the ministers in England hold stock in some brewery or distillery. Do they not help to make the world worse? Suppose a banker should decide to dispose of some counterfeit money along with the good, would he be exonerated from the penalty of the law because he gave out good money with the bad? If the party that he voted for has some good issues and some counterfeits, does the moral law excuse him from responsibility?

If a person takes poison, he is brought to account for attempting to commit suicide. If he gives poison to a person, he is tried for murder. Where is the difference between giving it to him or voting to give it to him? There is a common saying that "actions speak louder than words," but when a man's acts and words are crystallized into a vote it is a strong evidence of his sincerity of what he believes and proclaims from the pulpit, like one Ph. D., LL. D. at Ocean Grove, declared the liquor traffic could not be abolished by votes. On inquiring how he thought it would be, he replied that when Christ came he would put away all such sin. I suppose if He comes while this preacher is living, he will tell Christ he was an old veteran and thought best to stay with the Republican party until He came, but now he was ready to help Him.

I also know of another Doctor of Divinity, in Camden, who says the licensing of the liquor traffic is a moral question, and does not belong in politics. That prophecy blocks all man's future hope for any reform, and there is nothing to do but to take his moral ideas to the Lord in prayer, vote the Republican ticket, as I suppose that this D. D. has always done. So as he was so much interested in the late election returns, he went over to Philadelphia at night to learn of the full election reports, and because of the sayings and actions on the part of these two brothers you wonder that if the Republican party should adopt the same issues as the Prohibition party would they not leave it and go to the Democratic, as moral issues have no place in politics. Because of the absence of practical Christianity on the part of the ministry, the church will become as cold spiritually as a January night.

As I have said, the church is the fountain of all good to those who are connected with it, and yet by their acts they destroy it; it is like a business man destroying his own business.

The Necessity for a New Political Party.

If the reader will investigate, and then use the power of reasoning, he will immediately see the necessity of a new political party.

I presume that you have made yourself familiar with the contents of this book, and are not unlike other persons who desire to better their conditions, and know that the management of government, state and municipal affairs has considerable to do with your welfare, and as history tells us, "when the wicked are in power, the people mourn," "when the righteous are in power they rejoice;" because of all this, I suggest a remedy—the adoption of a new party.

First. Reasoning tells us that when anything is not satisfactory, we should investigate the cause. If you buy a piece of machinery which wears out and fails to do the work properly, you purchase another. If you should engage a laborer and he failed to meet the requirements of the position, you would soon employ another person in his place.

With this republican form of government we elect men to do business for us in national, state and municipal affairs, and there seems to be universal dissatisfaction in the conduct of our affairs just now.

We find men in office converting positions of trust into positions of purely self-aggrandizement, without regard to improving the condition of the Commonwealth or the laboring class. I believe the time has come when all the people who are patriotic, and lovers of good government, should seek to remedy these conditions by acting on the first law of nature, self-protection, and dispense with one or both of the old political parties, as they have outlived their usefulness for the betterment of mankind by their actions in a legislative way.

Some might reason that if you elect new men to office, would they not also become corrupt in time? My answer would be that under the same conditions, they would, but my purpose is to change political environments and the result will be that you will have better men in office.

As it is now, when a man enters the political arena, he apparently becomes a changed man, not in heart, as if he had joined a church, but a change for graft and greed, because of the opportunity of securing the almighty dollar. It is impossible to change human nature so long as this principle of graft and greed is cherished. You can readily see that what would cause a man to be bad must be removed before a man can become good. This can only be done by removing the temptations connected with the old parties.

To illustrate this fact in politics I will say, that the office-seeker will always look for his support to the strongest power in politics; therefore, he will endeavor to procure the strongest influence, which is the liquor traffic.

It is supposed that each saloon controls ten votes. The office-seeker spends his time and money to secure these, becaus he feels assured that the church people will be true to him, just as the needle is to the pole.

Now the party controls the man, and not the man the party. I have already shown you that it is the party that makes the man, and if a new party has winning issues, man will conform and act in accordance with the saloon power of to-day as it is under our present political system.

As I have already shown, it is the issue of the party that brings success, and because of this, neither the Democratic or Republican parties should be appointed to champion the cause of the liquor traffic.

The past success or non-success of the Prohibition party has always been a barrier in the attempt to form a new political party.

As I have already endeavored to show just as it takes necessity to stimulate and arouse a man from a state of apathy to energy, so does it take necessity to change people's minds, and unless the people do change, we will gradually become worse than a monarchial government.

The same reasons that caused our forefathers to throw the tea overboard in Boston harbor, the very same principle of necessity is being forced on a great number of our American voters to-day.

I desire to mention a few reasons why we need a change in our present system of government. First. Our commerce of supplies and necessities has become a menace to the American people, because of the so-called trusts, which I would like to call to your attention. The tobacco and whiskey trust, meat trust, flour trust, oil trust, iron and steel trust, coal trust, and hundreds of others. From these trusts the greater number of our American millionaires derive their profits. These trusts contain a large portion of the nation's wealth.

We all know it is a common law that one man's loss is another man's gain. There are about 10,000 millionaires in the United States. Their holdings range from one to fifty thousand millions. Because of their great success, hundreds of families, as well as merchants, are compelled to seek menial labor. This has had a tendency to lower the standard of our citizenship, because the laboring class of people are compelled to pay very high prices for the ordinary necessities of life, and to remedy this evil foreigners are brought to this country. These gather together and strike for higher wages in order that they may maintain their families. This does not always succeed, and many of the laborers are compelled to move into cheaper dwellings and do without the things that go to make a home comfortable and happy. If he is not able to provide these, he loses the respect of his wife, and all this gradually causes a nation to degenerate. It sinks into a lower plane of civilization. Others take advantage of them by lending these unfortunate people money and charging usurious interest, which is against the law. Exorbitant prices are being charged

by the trusts, and they should be dealt with, just the same as the civil law deals with private individuals.

Those persons who study politics say that there is no difference between the Democratic and Republican parties. Both say they are opposed to trusts, and yet both fail to legislate against them; but they say nothing about the liquor traffic, just as if it did not exist. We have been electing men to office year after year, and they have always failed to legislate for the betterment of the people. They only seek for themselves how they can get the greatest enjoyment out of life. They have become so corrupt that there is scarcely a city in the United States but what is so corruptly managed that it is a positive disgrace to all those who are connected with it.

It is a common saying, that we cannot expect a stream to be purer than its fountain, so we cannot expect our government to be any better, because the cities control the State, and the States control the entire government. Now, the question arises, what are we going to do?

My answer would be, "We know no Alps." Let a new party rise up from the ashes of the old, or from an entirely new party. It is better to make a mistake and profit by it than to continue and do a thing which one knows is wrong, because we know that right will always prevail in the end. We stand before the world as a republican form of government, by the people and for the people. Then why not be so in reality, and not as a white sepulchre full of dead men's bones? Or, let us have a monarchial form of government altogether. As it is now, both parties have the same platform. All that is necessary is for the Czar of the liquor traffic to assert his power, and dictate to you which party shall be in power.

There is no need for him to use his authority, because the Democrats are still hopeful, but when he sees that there is a prospect of its death, he will give the advice which the old brewer gave at the Liquor Brewers' Association: "Gentlemen, don't let us make fools of ourselves, like the old anti-slavery party, and draw our support from only one party, as did the old Whig party. When we see that one of the parties is apt to give up, we must give them our support to keep them both alive, as we can get what we want from either."

It is a simple address, but it contains a great thought. He must have studied or learned from past experience that as long as either party is able to manufacture some issues that concern the commerce of the world, it means supposedly better wages, or steady employment for the laboring man, and good times for the manufacturer and merchant.

While the Republican party did accomplish its purposes, it did so at a great sacrifice of human life, and a large expenditure of money, from the effects of which our nation has not yet rallied.

Our Government went into partnership with the liquor traffic. As it required a new party to abolish slavery, so it will require a new party to abolish the making of slaves by habit. The Republican party is solely responsible for this situation. It created the liquor business, perpetuates, and refuses to abolish it. It is, therefore, left to the Commonwealth to protect itself from going to destruction.

Why There Should Be On.y Two Political Parties.

First. Because there are only two motives in the make-up of the human race—the principles of right and wrong. As these are the controlling factors in all questions in church, state, politics and business, there is need for but two political parties to fight these two principles out On this question alone of right and wrong and all question that enter into the betterment of mankind, whether it be financial or moral. This battle has been going on ever since the early history of man. We have examples of the same in Bible times. We have had the same in the beginning of our republican form of government, the Revolutionary War and the late Civil War. Since that time other nations have resorted to war because of these same principles, right and wrong.

For the maintenance of the right, war seems to be inevitable among all nations, regardless of their religious convictions. While there is some difference of opinion as to what is right, there cannot be but one right involved in a war or in politics. The principle involved which creates the contention is the almighty dollar. To illustrate, the Revolutionary War was caused by oppression because of the profits derived from us as a colony. The same can be applied to the Civil War, which would not have been fought but for the question concerning the "right" of negro slavery.

But it created great opportunities for money-making. There would never have been a war if cotton could have been raised profitably in the Northern States. As each State found it unprofitable, they set their slaves free. Probably the war with the Philippines would never have been fought had not some capitalists brought to light the great wealth contained in minerals and timber. The Boer War would never have occurred if it had not been for the rich prospect of finding diamonds and gold.

In a political battle they do not use military force, but the principle is about the same. Each office-seeker is trying to cripple the other in reputation that he may be elected, using money to buy votes and resorting to bribe where there is a possibility. The party in power uses the principle of right against those who try to win on the wrongdoings of their party. This condition has become so universal that many self-respecting people are so disgusted with both Democrats and Republicans that they refuse to vote for either party. They look at the condition. One is out and the other is trying to get in for the spoils of office, and that is the one reason that there are so many dissatisfied voters, who feel they would like to vote for a party without stultifying their consciences.

This class is simply waiting, crying "reform," but doing little to bring

it about. There is another class who are called the independent voters. They became disgusted after election and are inspired by their patriotism, and declare there must be a new political party.

I have noticed recently in the "North American" that the Protestant ministers have decided to form a Union League which would embrace 17,000,000 church members. By this movement they must intend to imitate the Catholic way of doing. I saw in the same paper where the business men of Philadelphia are to form a committee of one hundred to reform and prevent the corruption now prevalent in their city politics; basing their party's success on a movement similar to that of 1880.

I am sorry to see that they have forgotten that the political condition is very different now from what is was twenty-four years ago. Since that time we have a "Czar" who has control of cities, States and government, except the States of Maine and Kansas, and the effects of his administration are in doses of eighteen gallons per capita. His power has produced such a physical effect on a larger part of the voters that many have lost the spirit of their patriotic principles and very many thousand voters have come into existence in that period of time.

Because the environment has been made different by the "Czar's" administration, there are so many voters who have never been aroused to the need of patriotism as were the old voters, and I would advise those who are foremost in these movements before "blowing in" much money to come over the river and get some advice from those who have had experience in Camden's Committee of One Hundred, because the writer knows whereof he speaks, he having been one of that number.

Some one may ask why these reform parties rise up and wither away like Jonah's gourd. In brief, I will say that they lack the true principles of reform. There is a large portion who are seeking for some political office, and the number of seekers is so much greater than there are vacancies that the disappointed ones will not sustain the reform party, and the party will be compelled to wither away for want of support. The one way for success is for all those who enter into such a party movement to have the inherent principles of Gideon's band. Others may ask why the Prohibition party does not succeed. By referring to another chapter you will find it explained more fully. But I will say here, its principles have existed ever since the history of man, and that same principle will live in the heart of man as long as the spirit of freedom exists. The love of freedom is as natural to a man as is the air he breathes. If it were not so, why did the thirteen colonies fight for eight years? Why did the Philippines continue to fight and would have been fighting still if public sentiment had not shamed the Republican party out of such bloodshed?

Men like Carnegie denounce war as atrocious, and had the enterprise to offer to contribute $20,000,000 to buy their freedom. The same hunger for freedom existed with the negro slaves, and the same spirit exists today as it did with John Brown, whose body lies moldering in the grave, to be freed from the monarchial government which has fastened upon us as a barnacle on a ship. To those who mistake freedom for sumptuory measures, read pages 137 and 138.

The trouble with many people is that they do not see things in the proper light. They do not realize that a man is but a grown-up boy and clings to his boyish notions of freedom in following the scripture phrase, "When I was a child, I spake as a child, but when I became a man I put away childish things," and because of the clinging to their boyish inclinations those who are of wider experience recommend the adoption of the principles of the Curfew law, restricting the boy from doing things that in the end will be an injury to him, and in realizing what is done has been done for his best interests, he will not mourn as one deprived of liberty. To illustrate, I heard a story of two Irishmen, who, through death, lost their comrade, and knowing that he had no other friends to mourn him, they volunteered to walk along and act as mourners. As they were walking with bowed heads a man with a swill cart had gotten between them and their deceased friend, and to act the part of mourners they dared not look up, so one said to his fellow mourner, "And do you'se smell anything? Don't you think they have kept him too long?" When they ventured to look up they discovered they had missed their way and were following the swill cart.

A word to those who have volunteered to mourn because of necessity to bury the liquor traffic, face downward. The more it scratches, the nearer it will get to where it belongs. Look up, cheer up, and stop mourning, for you have been following the Republican swill tub too long, and instead of acting the part of a mourner, transform yourself into an undertaker and do something to help bury the liquor traffic, the "Czar."

You can then make yourself useful when business is a little dull by digging up the old dry bones that some coroner has pronounced, "He came to his death from some unknown cause." Get the coroner to hold an inquest over those who, at one time, voted the Prohibition ticket and died because of the lack of faith. Tell them that voting it once will not save the rum-cursed nations and the same conditions will not apply to them, as to a certain ecclesiastical denomination which believeth, once in grace, always in grace, and are saved from any further condemnation because they voted the Prohibition ticket once. Tell them not to make themselves a Jonah and not wait until some terrible storm comes and be cast overboard because they did not continue to carry out the same principles that prompted them to vote for it once, and then depend on the mercy of the Lord to provide a whale to save them, that they may live to warn the people in the many wicked cities that to be dry is far preferable to one that is flooded by barrels of whiskey and beer each year where the foundation walls of our Government are being washed away by this annual flood. Every man must build his own home to protect himself and family from the enemy.

While we have the history of Bible times in modern civilization in a political way, we must use modern warfare.

The Merrimac came out at Hampton Roads to destroy our navy, and would have destroyed our cities, but there came to the rescue the Monitor, that not only destroyed the Merrimac but saved the nation.

All students of psychology and physiology are aware that the masses

of people are unfit to govern themselves. Some are mentally weak without being even called by their proper name, and the liquor traffic has come in to steal away their little savings like the coming of a foreign foe into our borders to steal and plunder.

The Government counts liquors and narcotics as so much stock in trade, and the licensing of saloons is a legitimate business in view of increasing its revenue, just as in the days of the Civil War, when the Democratic party planned and schemed to get possession of all implements of war.

History shows that man in the past has acted unwisely by allowing his desire to obtain something to gratify his inbred, covetous nature. This will continue with man, and he will always be imposed upon by the aggressive party until the people unite in this one common principle of right, and nations will learn to accept the teachings of Christ.

There will be wars and rumors of wars, for Christ said, "I do not bring peace by the sword, but by my word." If the swords are to be beaten into plowshares to comply with Christ's teaching, then there must be by necessity a new political party to conduct the government affairs according to that teaching. Then there will be no controversy as to what to do with the liquor traffic when the people of our nation decide to fight it out on this line without a compromise, making the liquor traffic the paramount issue, and contesting the same with two political parties, and at the same time adopting issues that are adapted to the nation's needs. Until this is done as here proposed, crimes of all descriptions will run riot and continue to increase by the use and abuse of alcoholic beverages. See chapter on "Issues Proposed for New Party."

Suggestions How to Organize a New Political Party.

First. Invite all temperance societies, anti-saloon leagues, all Catholic temperance societies, and the leaders of the Prohibition party to assemble to consider a formulated plan how to accomplish this object. They should argue the necessity of a new party, because of the corrupted methods practised in politics by both the Democratic and Republican parties.

Second. Consider the effect it has on the church and nation, and that unless there is a change, the church and nation will be destroyed. It is the duty of political parties to assist the church in keeping itself from being corrupted. It is the duty of both church and nation to provide for the weal of every individual.

I would further suggest to those who decide to make the attempt as herein proposed, that they should solicit the assistance of men such as General Howard, General Russel, General Miles, Admiral Dewey, and many others of national reputation. Also such men as John Wanamaker, Dr. Swallow, Chairman Stewart, John G. Wooley, W. J. Bryan, Joshua Levering, John Mitchell, T. V. Powderly, Colonel Blaine, Samuel P. Jones, and many others.

I would also suggest a few issues to be adopted by this new party, or, if there should be any State Senators or United States Senators who would think favorably of this, and he is doubtful as to the results of the votes, they could very easily ascertain the same by selecting a few cities and country villages in the various States, and send them a pledge card, stating that if a party should adopt such issues, would they vote for the same. Or they might send a proper person around to call on the voters, with a typewritten letter and a circular describing the merits of a party as herein proposed.

While I do not pretend to assert that by removing the saloon all other evils will disappear with it, yet I feel confident that the larger part will. It is a common law in physics that there must be a cause to produce an effect. Out of these principles evils grow, but, if certain conditions warrant it, good will come forth, also.

Here we have demonstrated the parable of the sower and the reaper. The true condition of the tares growing up, chokes the good grain.

Through suitable environments man will cause his divine and philanthropic nature to widen and build churches, Y. M. C. A. hospitals, homes for the halt, the lame and the blind, and many other such institutions.

The saloon man grows or produces what is known as bums, thugs, murderers and anarchists. Man is similar to the vegetable kingdom. He grows much better under conditions that are adapted to this growth. Good husbandry will pull up the tares and weeds and the plant will become more beautiful, producing luxurious fruit. This same principle could be applied in this way: There are many thousand young men who would have grown up and been an honor to their parents as well as to the nation and State, but by doing one wrong act, it prompts another, and so on.

All these conditions show the necessity of a new political party. I will endeavor to show the positive need of such a party, because all former movements of any kind have been caused by necessity, as for example, the W. C. T. U. was established because it was necessary for self-protection. The Prohibition party has grown because of necessity. Lastly, give all the assurance of success to your audience by referring to the sentiment now existing in favor of temperance.

Proposed Issues for a New Political Party.

Believing them to be adapted to the needs of the nation, and because of the demand for such, we therefore are compelled to seek, through new channels, to remedy the wrongs which are forced upon us by a fixed legislature, and to change the order of such perversion of the will of the people I propose the formation of a new political party, and would recommend issues which I believe would add considerably to the success of the proposed new party by adopting their principles in the platform.

For the direct legislation under the system known as the Initiative and Referendum.

Under the initiative the people can require that any desired law which has been adopted by a legislature shall, before becoming operative, be submitted to a vote of the people for their approval or rejection, when, if such law fail to secure a majority of the votes cast, it will be thereby rejected; therefore, by this method the people can secure relief from the existing evils and establish a government which will protect all persons in the enjoyment of their natural rights and promote the welfare, happiness and morality of the people. I would recommend in securing the right to vote on questions by a direct legislation to secure the right to have an election, should, by a petition, by one-tenth of the voters from each State or county, and the issue to be voted upon should be taken up a year from the time granted to vote upon the question, and the election should be held one month after the fall election. If the result of the election should be that the amendment failed to receive a majority of votes, it shall remain, as before for a term of six years, as such questions as the manufacture and the sale of liquor, the growing and selling of tobacco, and the immigrant question, which are all national questions and should be submitted to the people by a national election.

I would recommend that all daily and weekly papers be compelled to print all articles for and against the amendment, if so requested by the person paying for the same, and these charges not to exceed the usual rates.

I would recommend that the term of the President of the United States be six years, as well as the United States Senators to be elected by a majority of the people.

The election of the judges at the fall election.

The prohibition of trusts when their capital exceeds two millions.

Prohibiting immigration to the unqualified.

The Government to appropriate ten millions annually for five consecutive years for educational purposes, as previously referred to.

The issuing of greenbacks by the Government in limited quantities per capita, to be legal tender for both public and private debts.

The right of franchise to women on moral questions that pertain to mar the comfort and happiness of homes, and the right to vote on questions regarding the public schools.

The manufacture and sale of liquor to be controlled by the Government.

All municipal franchises to be controlled by the city.

The prohibiting of a company or person from owning more than two thousand acres of land.

That the Government should prohibit the raising and growing of tobacco for commercial use.

That the Government should prohibit the importation of tobacco from foreign countries and the adjoining countries, Cuba, Canada and Mexico.

That the Government should establish a detective in every county and State, to see that no one was raising any tobacco on his farm or garden.

Offer a reward of $20.00 to any one informing the inspector of any violation of the above provisions.

Offer a reward of $10.00 to any one informing the inspector of any one manufacturing or selling tobacco in rolls, plugs, or other form.

Offer a reward of $10.00 to any one giving information to the inspector regarding any one who ships tobacco by rail or cart to any town or city in the State.

My reason for the proposed adoption of the prohibition of the use of tobacco is because I have obtained knowledge that its use is doing a great injury to them, and that three-quarters of those who use tobacco are desirous of abandoning its use, and wish they had never begun the same. For this reason I believe in the greatest good to the greatest number. Knowing from the expressions of fathers of users and non-users, regarding their sons using it. To substantiate the same, I will repeat the expression of a non-user, with whom I am very well acquainted, he having two sons who were users of tobacco. He related how he had been put to his wits' ends to know how to prevent them. He told me that he had gone to the tobacco store and forbade the man from selling tobacco to his son, as he was under age, saying to the storekeeper that if he sold him any more he would enforce the law on him.

Another incident is that of the user of tobacco, whom I met on a train. He took a seat beside me, smoking his corn-cob pipe. I remarked to him, "I see you are enjoying your smoke." And, having heard that a man did not enjoy smoking unless seeing it come from his own pipe, I ventured to question him regarding this. He told me that he had heard it himself, but he did not know that it made any difference with him whether he smoked in the light or dark. I told him that I once smoked myself, but my mother induced me to give it up by giving me a gold watch. Then he very emphatically said that he wished he had never contracted the habit, and believed if he had waited until he was twenty-one, he never would have commenced its use. Then I remarked that the larger part of the smokers commenced to smoke in their teens. He then said that he had a son about twelve years old, who shows no desire whatever of acquiring

the habit of tobacco, and remarked he thought it was all due to him, because he made it so disgusting and obnoxious to him. When he is sick, he blames the cause for it on the tobacco. He said that his son had a great desire of becoming large, and he told him that the reason he (the father) was not any larger is because he commenced to use tobacco when he was his son's present age. The father said that he pointed out to him the men who were very large and strong, and said that they were not users of tobacco, and he told his son that if he didn't use it, he would be just as large.

I then told him that I had two sons who were very large and strong, and I believe that this was due to their total abstinence; so strong, in fact, that either one could pick us both up and carry us under each arm. I am confident that there are millions who are just as earnest in preventing their sons from contracting a habit of the use of tobacco. If this be true, then is it not incumbent on the part of the Government to help those who have a desire to abstain from its use before the habit becomes their master? And those who do not wish to be relieved from the degrading vice should be willing to make a sacrifice for the good of others. The Government should act as a guardian in preventing our people from injuring themselves. This proposed issue is not in advance of several States which have passed cigarette laws, to prevent the young from contracting the tobacco habit; but all such laws are only shadows because of the graft for the almighty dollar and by hteassistance of an acquired phenomenal habit, It is an insult to the name of law which is expected to be enforced. It is likened to the licensing of the liquor law by granting the license, when there is such strong evidence of its injurious effects, then by passing laws to prevent its use, forgetting that an appetite or habit is man's master, and because of those who want it, they are ready to declare the law is a failure.

The only way out of this habit-making business is to let a party be formed to champion an issue, that manhood is more valuable than money, and for the same reason I would recommend for an issue the controlling of the manufacturing and selling of the liquor by the Government, knowing that every American citizen is interested in the welfare of the Government, not because of the success of the same in adopting ways and means of making money. He benefits all because he is called upon to pay a certain amount of tax, and as the Government is now in partnership with the liquor business, why not have all the profits by its sale for medicinal or mechanical purposes and to be used in arts? By referring to the "Brewers' and Distillers' Rights, What the Government Should Do," "Cause of Money Panics and Depressions in Business," also the question on "Liquor and Wages," you will see the matter more clearly.

While the above issues may appear prematurely, yet they are just what they ought to be, and will be, because it is right by each one doing his part to make it happen:

But right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

The writer is cognizant of the fact that all such reform comes slow in the way of changing custom and habit, the same having been growing on the public for many years and at the same time building up a large commercial business; therefore, I wish to disabuse anyone's mind of the fact that I do not expect any radical change until a more practical knowledge is obtained.

Knowledge is power and we will have to resort to the powers of knowledge to remove the formidable mountains of tobacco and alcohol from obscuring the beauties of this world from the many happy homes.

REMARKS.

I know that giving advice is one of the easiest things to do, and one of the hardest for any one to accept, but when extreme conditions exist, then it is natural for man to listen, and because he, being possessed with that disposition, the whole political world has advanced on the lines as God intended them to be, and they have failed by disobeying this principle, which applies to the individual as well as to the nation, and because of the absence of this principle in the performance of duty, we all learn wisdom by our past mistakes, the same being common to men; therefore, we are compelled by the law of necessity to adopt new methods in those things that demand our attention, and because our republican form of government has produced such material in the right of franchise that they have made by their policy, they having built up such a class of voters, by those who run the political side of our government, and produce such a low grade of voters, and they knowing the same, and by the past and present doings, are continuing to make them, and also a temptation to use them, for his own personal political benefit. When this temptation comes to the man in politics, it is the same as to those who are connected with the trust. When the Republican party was formed it was true to the principles which would promote the best interests of the whole Commonwealth, but its rulers being controlled by money, it has failed in reputation and in deed, the same as some noted banker, who through his honesty secured his position, but had become a defaulter because of temptation.

Therefore, it is expedient on the part of those who are lovers of good government to remove these temptations by forming a new political party, and I will venture to suggest a name by calling it "The True Republican." While to some it may appear unbusinesslike, but if you would consider that all businesses, unless conducted on that principle of being true to its declarations of its known purpose, will fail. Whether it be Democratic or Republican, the name of either is the same in our form of government, and unless they carry out the true principle under which they came into existence, they will fail. And believing that both have become so corrupt that they cannot rise above their surroundings, which only proves the necessity of the separation as commanded by the Scripture phrase, "Come out from among them and be ye separate."

Assurance for Success by Forming a New Political Party.

It is necessary for every man, in order to protect himself and his family, to be an intelligent politician, and build about his home such forts as will guard his interests from the sweep of all prevailing influences. This is an old saying, "If you want anything done, you must do it yourself." There are many things that one cannot do by himself, yet by co-operating with others it may be accomplished.

When the old Republican party first came into power it took the place of the old Whig party, simply for the reason that the Whig party failed to do what the Republicans did, namely, abolish the traffic in negro slaves. While the Republican party did accomplish its purpose, it did it at a great sacrifice of home and life and large expenditure of money.

As I have previously said, the desire of the liquor traffic is to keep both parties alive, in order that it may perpetuate its business. Now, some one might say why not let the Prohibition party accomplish this mission. By referring to "Why the Prohibition Party Has Never Met with Success," it will explain the utter impossibility with the existing parties where each is seeking for political supremacy.

Now, in order to assist a new political party and assure them of its success in facing the liquor traffic, I will suggest some ways of conducting it, so that it may attain success. By forming a new party and having the liquor traffic as an issue, we would draw about three-fourths of the members of all the Protestant churches and a large per cent. of the Catholic members.

Second. You would receive the support of one-third of those who are not identified with any church, and a number of others who have a desire for liquor, and who, like those people who have been bitten by a serpent, are waiting for its removal.

Third. Close observation has shown that if opportunities were given to vote on this question, you would have the influence of three-fourths of the women, because of their dependence for their support on man.

Fourth. You would have the economical side of the question, which would have great influence over the merchants and manufacturers.

Fifth. Because of the labor question in its issues you would have the moral support of all the ministers, who preach about the evils of labor.

Sixth. You would give all those people who make campaign political addresses something to talk about.

Seventh. You would have three-fourths of all the newspapers and other periodicals writing editorials about this party.

Eighth. You would be sure of the influence of the W. C. T. U.

Ninth. You would have the support of two-thirds of those moral citizens not identified with any particular organization.

Tenth. You would have the influence of the various secret societies and the Y. M. C. A. because of the numerous evils resulting from this liquor business.

It would give all lecturers an opportunity to display a great array of talent and become leaders, and the more they do that kind of work, the more they are applauded. Because of a strong desire to win as well as the natural desire to secure the spoils of the various offices, this would transform many old party campaign speakers into noted temperance lecturers.

Then there is another class of strong, home-loving people, who, when once aroused, would bring great strength to the new party. Their love for our nation, and seeing the evils of the liquor traffic as foreigners do not see them, they would gladly give and seek protection to their interests. We have seen that foreigners' mode of doing business is solely for obtaining money, and not giving the purchaser value received, but he gives him instead something which poisons the body, destroys his mind, and damns his soul, because the Scripture says, "No drunkard shall enter the kingdom of heaven."

When the true patriot becomes aroused to the fact that no business is legitimate unless value is given in exchange for the money, he will act. Many people would be perfectly willing to give up and make a sacrifice for the sake of others, the same as when there is a call when the nation is endangered, the soldier volunteers and is willing to sacrifice his life on the battlefield, that others may live and enjoy the blessing of a free government; and for the future enjoyment of those who are patriotically inclined, they would be promoters of this new proposed party.

I will give a few statistics where the success of this temperance issue has been accomplished by voters in certain States.

We all know that those who make a business out of politics are like all other business men, who count the cost before going into a new enterprise; therefore, a wise man will follow out the injunctions of the Scripture, and not build his house on the sand, but on the rock, and even if the winds blow and the storms come, it is sure to stand.

The first objection to this new political party may be compared to the time when the spies went to view the promised land. Ten of whom came back ready to give up in despair of ever obtaining the fulfillment of the promise, because of the giants there. Now, because of the gigantic liquor traffic, which is supposed to have the best side in the manipulation of politics, backed by large sums of money, it makes many people feel as did the dispairing spies, and they give up all hope of ever forming a new political party.

In order to assist you in reasoning on the bright side, I would ask the question: "Can there be, or is there a possibility of arousing a true sentiment in the American people to act on the principle of the Golden Rule?" By combining this principle with the economic side of the liquor traffic, I would say, "Yes." Certainly we have Joshuas and Calebs who are saying

to us, "We are able to go up and possess the land." Therefore, let us see:

First. Because man by nature is good, and not as many people say, man is bad by nature. If this were true, a man would always prefer to do evil to anyone at all times. But we have evidence to the contrary, that all the various tribes of the world always assisted in doing good to their fellowmen, because goodness was the supreme quality of man's nature.

The growth of the present surroundings and the sin of the liquor traffic is made possible by our present political systems offering many opportunities to tempt men, also to combine and form trusts, in order that they may procure higher prices on the ordinary necessities of life, which is far worse than usury. The same law should be applied to the trusts, because of the great injustice that is being done by them in charging these exorbitant prices for the necessities of life, and that would be a great factor in making votes.

Then there is another great opportunity for winning votes, by presenting the economical and beneficial side, just as it does in all the presidential campaigns.

I have previously stated that the saloon-keeper controls 2,500,000 votes. Out of this number there may be 1,250,000 who, because of the excessive use, have been bitten, as Scripture says, "It biteth like a serpent and stingeth like an adder." The sting has become unendurable owing to the loss of property, the loss of friends, the loss of good character, and the loss of business. These would only be too glad to use their influence in voting for the new party. They would be willing to destroy the serpent that bites them, and why should they not? for if that party should be elected to power it would have the Government in its control and would create laws, and not be subject to the same influence which our laws are now being enforced in the municipal governments, where even the juries are sometimes bribed.

There are others of the 1,250,000 who are on the dark side of this problem like the Scribes of biblical days. They argue as follows:

First. The man that says, "I can drink or let it alone," but never lets it alone, is the one that has so much to say about sumptuory laws and personal liberty, as I have written on Sumptuory. These are the ones who are detrimental to good government.

Then there is another dangerous class of people who try to deceive others and make them believe that they make conditions worse by abolishing the license system. These put up arguments that it will injure business and make taxes higher, because of the loss of revenue that is derived from the liquor business. They say it is natural for man to drink, and if he does not abuse himself in one way, he will in another, and that liquor is a necessary evil. They say that if you indulge in over-eating, it is just as bad as drinking liquor, and that the Prohibition party does not prohibit this, and that it would lead to "speak-easies," so that we might just as well let them have it.

I have shown you the dark side of the possibilities of establishing a new political party. Now I will endeavor to show the bright side, and try to overcome these objections. Environments have caused a man to be what

he is, or the manner in which many people make their living is the way they will continue to do. After carefully considering this statement, you will see its truthfulness.

It is a common saying that it is a poor rule that will not work both ways; therefore, if money causes people to do wrong, then money will cause people to do right. Since this is true, it would be a very easy task to show the voter that there is more money and more happiness in this world by supporting a political party that will better his condition than there is otherwise for him. On these two conditions depends the controlling of the human race, and to lead them to a higher ideal of living for the present and future.

Just as man can be made to praise man, so can he be made to admire a political party when he receives proper knowledge concerning it, for the old maxim says, "possession is nine points of the law." The same could be applied under these conditions. If you start right, you have nine points in your favor. I will endeavor to show you how you can start right and accomplish the results as herein proposed.

First. Those who approve of this new proposal, and contemplate being one of the helpers, should thoroughly examine themselves and ascertain whether their motives are not purely selfish; that is, no one will be benefitted but yourself. But if at any time, by the work that you are about to engage in, others will be benefitted and helped physically, mentally and financially, and their lives be made more pleasant, and at the same time benefit yourself by this action, it will result in the greatest good to the greatest number of people.

This would carry out the act of reciprocity as set forth by J. G. Blaine, when he wanted to establish trade with other nations. To justify this selfish motive and to relieve my conscience, it is my duty to do the acts. By this principle all our lives are governed, as woe be to the person that knoweth his duty and doeth it not, possessing the spirit of our forefathers during the Revolutionary War, and following out the principles of our Constitution.

Now, let all those men who are in office, or all of Government Senators, Congressmen and Assemblymen take and carefully consider the principles as herein set forth.

To impress them with the great importance of this, I would remind them of the fact that those men who are elected to office are the servants of the people and are expected to act for their best interests, and if you have erred in judgment, you are excusable, but you are morally responsible if you do not endeavor to acquire the proper knowledge. For example, if an employee of the railroad company wrecks a train because of neglect, and many lives are lost, the railroad is held criminally responsible. I hope that you may all be so impressed with this comparison, and that you will be inspired to greater diligence in trying to do more philanthropic work for the betterment of mankind.

"THE MILLIONS ARE READY."

[Clipping from "The New Voice."]

In Massachusetts alone, last year, 235,000 men voted no license in various towns and cities of that Commonwealth. Observe, in that one State more men voted "no-license" than voted in the whole country for the Prohibition party in 1900—26,000 more. The vote for Massachusetts alone for "no-license," in 1903, was about 19,000 less than the vote for the whole country for the Prohibition party in 1904. There are few States in which the statistics can be thus exactly given, but the number of voters may be approximately inferred from a territorial estimate, as follows (the item towns including cities): What might be done if the 235,000 no-license voters of Massachusetts were once to act together they could control the State. They could obtain any law they might wish. If the millions of no-license voters in the nation were but known to each other, and acting together, they could transform this nation as yeast leavens bread. The whole temperance power of the nation could be converged upon any needy locality—the best speakers, the best organizrs, the most abundant literature sent, all cheer and aid given. Legislatures, Governors, Congressmen and Presidents could be so influenced. Even now, if we could come before Congress and say, "There are six, seven, eight million voters in Prohibition States, counties and towns who demand this measure," we could pass the Hepburn-Doliver bill with a rush, and without any enfeebling amendment.

It is not my purpose to make a political party out of the church, as it would surely fail, as the church has not the experience in politics and it is out of her sphere of work. It is like two partners who agree to go in partnership with good motives. One has the experience, and the other the capital. The church has the capital and can produce the vote, but she lacks the experience.

Indictment for Malfice in Office; Against Those Who Execute Our Laws.

The man who is on trial before the court is largely the victim of his environments. As our nation is made up of individuals, I would propose that those having the controlling power of the Government be placed on trial, as they are like many other individuals, who will not listen when their friends advise them and tell them of their faults. They go on unheedingly, and instead of acting for the betterment of mankind, devise ways and means of extending the liquor business, not only in the United States, but into the heathen countries. Because of these wilful acts and neglect of duty, I propose to carry on a trial and bring the following indictments:

First. Our nation has gone into partnership with the liquor business.

Second. It controls the best interests of its people in cities where they have by a majority of votes declared that they do not want liquor traffic. The Government will sell to any individual the Government license for $25, and they have the privilege of selling liquor in quantities not less than a quart.

Third. Because of this act they are violating the Constitution of the United States, where it says "all men are born free and equal."

Fourth. Because of the wilful act in licensing liquor in the city of Washington, D. C., the capital city of the nation.

Fifth. They have licensed hotels near the State Capitol, where liquor may be secured, and makes it convenient for them to imbibe, and it is a matter of great importance that our law-makers should have clear brains, because of the possibility of their making unjust laws, thereby doing great harm and injustice to the country.

Sixth. Because of the wilful neglect during the past forty years of making laws for the betterment of the people and for the indifference on the part of those who are elected to high offices, as not any of the Presidents of the United States who have been elected during that tim have ever made mention of the liquor traffic as a business detrimental to the prosperity of the country.

Seventh. Because of the ill effect on the people who abuse themselves by the use of alcoholic liquors, and are made slaves to the drink habit, their votes are purchased by the party of the first part, therefore, all in office are indictable.

Eighth. They make it possible for any court trying a liquor case to

commit perjury because of the self-interest concerned therein, as it is illegal for any one to be on a jury whose personal interests are involved, or, if the person on the jury has created a desire for liquor, he should be challenged because of the unnatural desire which would influence his better judgment.

Ninth. Many of our railroad accidents can be traced directly to persons who were victims of the drink habit, and three-fourths of the crimes that are committed are always traceable to the use of liquor. This causes a large expenditure on the part of many municipal governments in conducting the court trials and supporting the criminals and paupers. Because of this, the taxpayers are compelled to pay exorbitant taxes, and are being individually robbed.

Tenth. The licensing of the liquor traffic is a direct violation of God's law as given in the Ten Commandments, because our laws are founded on God's law, therefore, it is just as inconsistent to license the sale of liquor as it would be to license any one of the Ten Commandments.

In all the civil and criminal courts those who are connected with a business or a criminal trial are held equally responsible according to the extent of the interest in which they are involved in the case. For example, if the proprietor of a speak-easy be tried in court, you must take into consideration that he derives the profit, and in the same manner the officials of our Government receive money through revenues. This money goes into the United States Treasury, and from this the officials receive their salaries. In other words, those who conduct the business affairs of the Government are responsible for and complacent with the liquor traffic, because they raise money in that way to carry on the government, and because of this co-partnership between the Government and liquor dealers we are all, in an indirect way, compelled to pay tax to support paupers and criminals and court charges growing out of this business.

Should Not the Government be Held Responsible for the Damages Growing Out of the Liquor Traffic?

A business that is conducted by a person who gives the purchaser value received is called an inherent right. The purchaser and seller have equal rights. The business that requires a license to sell is called co-inherent—that is, a person cannot sell unless he makes some obligation to some one, thus involving the Government, States and municipalities, just the same as all other businesses involve those connected with them in sharing the profit and loss. The manufacturer who uses wood alcohol is held criminally responsible should any one be poisoned from the product he manufactures. This point is illustrated by the following clipping:

"WOOD ALCOHOL IN BODIES."

"Wood alcohol in quantities sufficient to cause death has been found in the stomachs of the three supposed victims of poisoned whiskey in the so-called Stryker Farm district, according to a report made to Coroner Scholar to-day by the chemist of the Board of Health.

"Following the sudden death of not less than a score of persons near Tenth avenue and Firty-eighth street, an investigation disclosed that inferior whiskey was being sold. One saloon was closed, samples of whiskey were taken from every saloon in the district, and the stomachs of three of the victims were sent to the Board of Health."

Alcohol made from grain or saccharine substance is also a poison, but it requires larger doses to kill. Since it is a poison, it requires a graduate pharmacist to sell it, but instead people are allowed to do their own prescribing. Why should they be permitted to do this, as they have no more right to injure themselves than any one else.

If any one should believe that it helps him as a medicine, then why should he take it when he is well? He must have caught the alcoholic disease, and he keeps on taking liquor for this disease. Acting on this principle, is it consistent for our government to license places where people can go and contract this disease, and charge a physician $500 for the privilege of contracting a disease to cure those who have caught this disease?

All men know the difference in value between a diseased man and a good, healthy man. In the days of slavery, if the owner knew that he had a diseased slave, he would put him up for sale and cast him off on some one else, because his value to his master had become lessened.

It is estimated that we have 2,500,000 slaves to the drink habit, and there are various grades in their value. It largely depends on the position which they are expected to fill and upon the faithful performance of their duties.

Ask the mother or father who have sent their sons to college, expecting them to rise to great honor, which, perhaps, he would have done had he not caught the liquor disease. Ask the parents how much they value their sons. Ask the wife how much she thought of her husband at the time he was an honor to his family and supported them. Ask her now of his value, when she is compelled to go out to work in order to maintain her family; and she is afraid to leave her child, because the husband might come in and do the child an injury, or pawn her clothes, in order to appease the appetite which he created at the Government canteen, dispensary, or saloon.

It is estimated that it costs $5,000 to raise a son until he is 21 years of age. If those fathers and mothers should bring suit against the Government for loss of life, reputation, health and maintenance, we would have a bill of damages running up into the billions, which would bankrupt our Government.

Would it not be just as consistent for these parents to bring suit against the Government as for an employee to bring suit against his employer for some supposed negligence, or against a physician who had prescribed poison to his patient?

Why should not the government be responsible? If a person pays the price of a railroad ticket, and the train runs into an open draw and he is injured, the company is held responsible. So should it be with the Government. The Government has taken money from those who have engaged in the liquor business and all injuries of wrecked humanity can be traced back to the Government.

If a person should be in the liquor business and any one should attempt to defraud him of his rights by force, the Government would stand by and guard and protect him and see that he is not molested. This illustration shows that the Government is complacent with the liquor traffic. It could stop this business if the people of the Government were wiser. It has the power to prevent the licensing of the District of Columbia. It has the power of over-riding a law governing the State rights.

The Government has the power to act in the manufacture of pure food laws.

It has the power to stop the manufacture of liquor, and the people could not go to the saloon for drink if there was none. It had power to stop the Louisiana lottery business.

It had the power to stop the immigration of the Chinese.

Some people might say that they are bound to have it. Can you not make a law to prevent them? An answer to this question is found on page 134, "Why People are Bound to Have Liquor, and Why You Can't Prevent Them."

People say that liquor is good when you are sick, good when you are well, good when you are cold, and good when you are warm. It is just

like a great many people who are good at doing everything, and in reality are good for nothing at all, except to bother other people.

Up to the present time, science has found no value in liquor as a medicine, except its use in the various arts and in preserving reptiles and for embalming purposes.

It is an undisputed fact that people who are accustomed to the heavy drinking of alcoholic liquors die suddenly, and sometimes there has been occasion to remove their bodies. When found, they are in perfect condition, and no decomposition has set in. The Scripture says, "No drunkard shall enter the Kingdom of Heaven." Since no decomposition takes place, there is no chance for the spirit to leave the body and go where it belongs. In justice to the drunkard, I think he should be entitled to a better place than hell, for he has had hell on earth in trying to refrain from the tempting cup, because those who have graft and greed in their make-up shape the environments so that the people are enticed into disease-breeding places.

Science has found no use for liquor to the living, then it should be sent to the unknown as a beverage and be declared a nuisance, and it is the duty of every one to do this. It is the duty of the board of health to declare any disease-breeding place a nuisance, and it is the duty of all those in power, as far as possible to remove this curse from society, because of the great annoyance it causes, besides the expense. The taxpayer has to pay $16.00 for every dollar collected. If this is true, then the question arises to all those who are responsible for its creation and perpetuation. And if the liquor business is to be continued, I believe the sanity of those who are responsible should be treated. And, in order to economize and save the expense of a physician, I would suggest that we use the same method as the insane asylums, namely, place the victim in a large cistern and turn on the water spigot. If he has enough sense to turn it off, then his reasoning faculties are not unbalanced.

If those in office should reason on this subject, and should deem it advisable to use their authority, they could bring the liquor traffic to an end without organizing a new political party.

The Brewer's and Distiller's Rights, and What the Government Should Do.

Those who are interested about what to do with the liquor traffic should interest themselves as to how it may be controlled.

To all those people who believe in equity, as the writer, and not desire anyone to be the loser unless they are reimbursed, I would act the part of a benefactor to all. By these reimbursements on the part of the Government, to all those whose business and property is injured by the adoption of the herein proposed, because of the close relationship between the liquor traffic and the Government—that is, the liquor traffic is a creature of the Government, just as father and son are related—there would be a loss.

The liquor traffic would not or could not exist if it were not for the acts of the Government officials; therefore, it must be a father. Then, if this is so, the son is entitled to his portion, because he has acted in a dependent and submissive spirit. It is only natural that the Government, or father, of the liquor business has been receiving large revenues from the distillers and brewers, should in turn reimburse them for the property, or purchase the same, and for their good will.

As I have previously stated, the slave-making drink habit is largely due to the Civil War, when there was a change in the handling of the colored slaves north, south, east, and west, the abolition of slave-handling should have been settled amicably and peacefully, and without the shedding of blood.

As I have heretofore shown you, the power of money will influence men in all positions of life, and this power could be used by the Government in purchasing all the various manufactories of alcoholic drinks.

If one should take into consideration what a cosmopolitan nation we have, combining the problem of the colored race, it should behoove the rulers of our Government to turn their attention to a higher development and education of mankind, instead of always considering the commercial prosperity of our nation, as the Government should have done by purchasing all the negroes in the days of slavery, the Civil War could have been prevented. By paying the owners the price of each slave, they would have received their freedom in the most natural way. But as the Government did not do the right thing at the right time, like many other conditions in our lives, these negative conditions have grown beyond our control, and as a wise man profits by his mistakes, let the Government profit by its former mistakes and purchase all the places that handle alcoholic

drinks. Do not let the Government be less reluctant to rectify its mistakes than individuals. It is explained more clearly why the Government should have control of the manufacture and sale of alcoholic liquors on "Issues Proposed for New Political Party," where we treat the subject of a platform for a new political party.

The advantage of this would be to change the condition of business from a personal greed to a general benefit to the entire country.

The profits derived by the Government from the manufacture of such liquors used in arts and sciences and for medicinal purposes would benefit the taxpayers. It would exempt the Government from being responsible for the liquor traffic and the receiving of blood money and slave-making to the drink habit. It would also do away with a large amount of political corruption, as heretofore mentioned.

Another reason why the Government should control the liquor traffic is because "speak-easies" would be abolished as well as all other places of manufacturing and selling liquor, because the general public would know that if any one should attempt to manufacture liquor it would be illegal, and the people would be ready to inform the Government officials of any such places, because the loyal citizens would be interested in the Government and they would see that all the liquors were purchased at such places that were under the control of the Government.

Another reason why the Government should control the liquor traffic is because the Government is in a position to enforce her laws, and the law-breaking people would fear the enforcement much more than that of any State or municipal laws, because of the "power behind the throne," as it would have the military power of the Government if needed, the same as has been the case in many of the labor riots.

Another reason why the Government should control the manufacture and sale of the liquor business is for its own protection in its perpetuation. There is a common saying that "a chain is no stronger than its weakest link." As this is true, our nation is no stronger than the morals of its people. You cannot expect one mob to quell or subdue another mob if they knew that one was in sympathy with them.

Again, you cannot enforce laws when public sentiment believes that the law it bad within itself. This is the condition of the great mass of the people to-day. They feel that they are being imposed upon.

There is a great injustice in the enforcement of the money power as represented by the trusts. There is a common saying that "the love of money is the root of all evil." This same principle controls those who have been conducting the liquor traffic business since the Civil War. Therefore, I would insist that this proposal be carried into effect by the Government as soon as possible.

The Saloon Keeper's Legal Rights.

The saloon-keeper feels that he has the same rights as those given to other business men, and he puts out his sign to let the public know his line of business. No one is compelled to go into the saloon, but it stands to reason that if one man does not take a store and establish a saloon, some one else will; therefore, by obtaining twelve signers in his ward he procures a license and sells liquor.

He knows that by paying the sum of $300 or $500 for a license he will be allowed to engage in a business. He is not much disturbed about the moral side of the business, because it is legally sanctioned. This opportunity tempts him to go into the business regardless of the crime and sorrow he produces to those who drink at his bar. He feels that he has paid for this privilege and that the curse will fall on those who have sold the license instead of himself; and is he not justified in so feeling?

Considerable is being said that the saloon-keeper is responsible for the saloon's crimes. If I were on the jury to decide a case like this, I would acquit the saloon-keeper and hold the twelve men who signed his paper as responsible for the crime. The voter should morally be held responsible in the second place, and the excise man in the third, as the excise man is elected by the people to do certain things. Notwithstanding all this, I would excuse the man that had created the desire for drink, as he is not the proper person to be condemned because he had been controlled by his appetite, allowing his better judgment to be perverted, and he is no longer a normal man.

The above three parties make it possible for the saloon-keeper to start in the manufacturing business like all other business men, and he seeks the best ways and means for increasing his business and perpetuating it. They know that the old drinkers take the largest drinks and are the poorest pay. He is sure of them because they have undergone the transforming process, and instead of having control over himself, he is controlled by his appetite, because a transformation has taken place, and the saloon-keeper feels there is no need for advertising, as the results of this process are fit subjects for display.

In the saloon-keeper's business the great secret lies in knowing how to create an appetite for his wares. I have not learned this secret from being in the business, yet I am familiar with the method, as a reformer who was once in the business told me about it. They procure the raw materials—that is, the boys and young men, and unless they continue its prac-

tise, it would be impossible for them to run their business, just the same as a saw-mill cannot be run without logs.

Just how this transformation takes place is phenomenal, unless it is known by the manufacturers, and they can disclose to the public how they take a good, honest citizen and transform him into a thug, bum, wife-beater, gambler and anarchist, and many other types of miserable humanity.

Let the reader imagine how he would like to be separated from all his good associates and always be compelled to remain with the above-mentioned classes of people. Can you picture a worse hell than that would be? Yet they are about and among us.

Taking all these facts into consideration, I would still legally acquit the saloon-keeper of responsibility, but not morally.

If the saloon business is made legal by the votes of the Republican form of government, and they believe that the licensing of saloons is the right thing to do, it would be equally right for some one to license the Ten Commandments, which say, "Thou shalt not," as it is a moral question. He does not seek the business through choice, because he knows that he could make his living just as easily through another business. He does it because he is subject to temptation, and it is the Lord's Prayer, "Lead us not into temptation and deliver us from evil," therefore, let us be charitable in our treatment of him.

It is the duty of those who have taken the oath of office to try to induce the people to do right, and it is just as easy to do right as it is to do wrong. If you make proper conditions by electing men to office who should not make laws granting persons privileges to do wrong, and then seize on the results of such wrong-doings and try them in the courts, and allow him to go free after charging up the ten days' board, he will be arrested again and ten more days' board will be charged up.

In some cities the policeman receives one-half of the fine for each arrest he makes. Looking back, you will see that the man that committed the crime is not the one to blame, but "John Barleycorn" is to blame, because he tempted the man to drink. The manner in which this business is conducted is the most contemptible piece of hypocrisy that can possibly be practised on any people.

This liquor business often brings trouble to the saloon-keeper in a social way; that is, he is compelled to associate with a lower class of people as customers. He must do this in order to make his business profitable, and very frequently becomes dissipated because of too much drinking with his customers. These men are to be pitied rather than condemned. They are simply subjected to environments and these low customs and habits are contracted unintentionally. The foreigner comes over to America to seek employment in order that he may live and support his family as other men do. But because of custom they continue to be controlled by the temptation, but they are not unlike others because of their environments and the only remedy is, "change your environments."

How to Control the Liquor Business Without a License or a Party to Control t.

DIRECTOR OF DEPARTMENT OF REPRESENTATIVE GOVERNMENT AT WASHINGTON STRONGLY INDORSES THE REFERENDUM.

[*By George H. Shibley.*]

There is an evolution in political systems the same as in all other institutions. Evil after evil has arisen to give way to something higher. Machine rule is subject to the same law.

Machine rule is rooted in the delegate convention system, which first came into being in New York State in 1813, nationally in 1832, and is rapidly passing out of existence, being supplanted by a direct vote system as to nominations and a system for direct voting on public questions.

In Wisconsin, Minnesota, Oregon and in all the Southern States there is installed a direct nominations system, and the movement is rapidly spreading.

The direct vote system on public questions has had a steady development since 1776, and is completely installed in Oregon and South Dakota, also in Switzerland; a constitutional amendment for the initiative and referendum has been submitted in Montana by unanimous vote in the present Legislature; a constitutional amendment has been adopted by the people of Utah, and the same is true in Nevada. The people of Illinois by advisory vote have instructed the Legislature to submit a constitutional amendment for the initiative and referendum; while in every State the organized wage-earners and other of the industrial forces are battling against machine rule by demanding the establishment of the people's sovereignty through a right to a direct vote on public questions.

In national affairs the American Federation of Labor, representing one-eighth of the people of the country, is conducting an active campaign for the advisory initiative and advisory referendum, declaring that the re-establishment of a direct vote system on national public questions is the dominant issue.

Eleven State Granges have declared for the initiative and referendum, and the National Grange has repeatedly declared for majority rule. The Farmers' National Congress has declared for the referendum.

The anti-monopoly business interests are awakening to the fact that the only way they can get protection against railway discrimination and other monopoly evils is through the establishment of a direct vote on railway

legislation and other monopoly issues. In Massachusetts last year the business interests helped to elect a Democratic Governor because he advocated an advisory referendum on the tariff question.

Religious teachers are actively working against the rule of the few through the machine, declaring that the referendum is a moral issue and of fundamental importance.

NATIONAL LEADERS ARE PLEDGED.

Nationally, there are many Congressmen and Senators who are pledged to vote for the immediate establishment of the referendum principle, and this program for terminating Senate rule and other forms of machine rule has been strongly indorsed by President Roosevelt.

The latest reinforcement for the referendum cause is the improved campaign system adopted by the Pennsylvania State Federation of Labor at its convention at Williamsport.

Three political inventions are bringing quick relief:

1. This movement against machine rule is conducted by the labor unions, farmers' granges and other organizations that make no nominations for public office. They are securing legislative relief through a systematic questioning of the candidates of all the parties as to whether, if elected, they will vote for the establishment of the referendum system. This prevents an evasion of the issue, and the self-interest of the candidates compels them to pledge, and in writing, provided one or more of the candidates stand ready to make the question a live issue, or if an organization or a few individuals mean business.

Here is a system which completely checkmates the machine politicians. Their power has and does consist in their ability to sidetrack vital reforms, a power that is terminated at once by the systematic questioning of candidates. In Montana, for example, two years ago, the State conventions of both the leading parties refused to promise to submit a constitutional amendment for the initiative and referendum; but the systematic and vigorous questioning of candidates by the State Federation of Labor and its affiliated bodies, followed by petitions to the Legislature, secured a unanimous vote in the House and more than a majority vote in the Senate, thereby reversing the action of both the great parties. This year the State conventions of both the Republican and Democratic parties pledged to submit the constitutional amendment, also to enact a direct nominations law, and to establish a railroad commission. The Legislature has submitted the constitutional amendment, and by a unanimous vote.

In the following States the trade unions are specially active in questioning candidates as to the establishment of the people's sovereignty: California, Colorado, Missouri, Illinois, Minnesota, Michigan, Massachusetts and in Maine. The recent convention of the Pennsylvania State Federation of Labor at Williamsport reaffirmed the program, improved the system, indorsed President Roosevelt's demand for a democratic republic, received a fraternal delegate from the Pennsylvania State Grange and

elected a delegate to the next State Grange meeting, approved the referendum measures and direct nominations system agreed upon by the legislative committees of the State Federation of Labor and State Grange, and provided for an immediate campaign throughout the State for the immediate termination of machine rule in the cities and villages and for the termination of machine rule in State affairs at the opening of the next general assembly, and to help carry the State for national majority rule in next year's campaign.

AUTOCRACIES ARE SIMILAR.

2. The rule of the few, through party machines, operates as do all autocracies. The ruling few exert every ounce of strength to keep themselves in power, consequently the machine-controlled General Assemblies refuse to submit constitutional amendments for the initiative and referendum, and refuse to enact statutes for the initative and referendum in municipalities. This holding of the people in machine-rule bondage has resulted in a political invention that was first known as the Winnetka system, and is now termed the advisory initiative and advisory referendum

At Winnetka, Ill., a suburb of Chicago, the Village Council, some ten years ago, was about to give away a forty-year gas franchise. The wide-awake business men and lawyers objected, and at a regular monthly meeting for the discussion of public questions a resolution was adopted asking for an advisory referendum vote of the citizens. The resolution was presented at the next meeting of the Village Council, and one of the remonstrants, Henry D. Lloyd, was given the privilege of the floor. His speech, combined with the other favorable factors, resulted in a reluctant consent by the board. The advisory referendum was taken, and only four votes were cast for the gas franchise, with 180 against it.

This settled the gas franchise, and it did much more. At the next caucus for the nomination of Village Councilmen a resolution was adopted that only such candidates should be nominated for the Village Council as would rise before their fellow-citizens and promise that, if elected, they would submit all important measures to an advisory referendum and be governed by the people's verdict. Each candidate as nominated stood up and pledged, and as the nominations were equivalent to an election, the people's sovereignty in local affairs became at once an established fact.

For ten years the system has worked perfectly. The advisory referendum system can be applied in State and nation, thereby getting around the obstruction of a practically unalterable Constitution in national affairs and a long campaign in State affairs.

During the winter of 1900-1901 there was secured from the Illinois Legislature an advisory initiative law, applicable to State and municipal affairs. Under this system Chicago has voted twice for city ownership of the street railways and lighting plants, and the people of the State have instructed the Legislature as to several important measures, including a constitutional

amendment for the initiative and referendum and a law for direct nominations.

The Winnetka system was adopted by the City Council of Detroit, Mich., in 1902, and the same year the advisory initiative, as well as the advisory referendum, was installed at Geneva, Ill., by the Village Council. The following January the Geneva system was adopted by the City Council of Toronto, Canada. Soon afterward the advisory referendum was installed by the City Council at Waco, Texas, also at Houston, since which time Houston has amended its charter by incorporating the initiative and referendum. Buffalo, N. Y., having failed to secure from the Legislature an advisory initiative system, installed one herself by the questioning of candidates for Aldermen and Mayor.

EXAMPLE IN PENNSYLVANIA.

At Johnstown, Pa., in the recent city election, the Democratic candidate for Mayor made the referendum a party issue, and his Republican opponent fought it. The issue was raised by a statement by the Democratic candidate that, if elected, he would exercise his veto power as to all important measures in accordance with the will of the people, to be ascertained by a postal card referendum. In the campaign the issue was whether the voters should vote for the establishment of their own sovereignty or the continuation of the rule of a machine. The Democratic vote was increased 23 per cent. and the Republican machine was ousted.

The advisory initiative and advisory referendum system existed previous to the delegate convention. At town meetings and at mass meetings the people voted direct on city, State and national issues, their verdict being an instruction which the representatives were pledged to obey. Proof of this is the town meeting records and the bill of rights in State constitutions.

The State program of the Pennsylvania Grange and Pennsylvania Federation of Labor is this: After the city campaigns shall have been conducted during the coming fifteen months the State campaign will be at hand and the candidates for the Legislature will be questioned as follows:

If elected, will you vote for the immediate establishment of rules of procedure for the advisory initiative and advisory referendum? and will you obey the will of your constituents when expressed by referendum vote?

In the rural districts these questions will be asked in each county by the chairman of the Grange Committee, and in the cities and villages by the chairman of the Legislative Committees of the trade unions. Other organizations can question candidates, and, equally important, the citizens who attend the mass meetings can and will ask questions. The candidates will not be able to evade the issue, and therefore will have to pledge for it.

Immediately after the advisory initiative system is installed there will be filed an advisory initiative petition for a constitutional amendment for the initiative and referendum; also an advisory initiative bill for the imme-

diate establishment of the initiative and referendum in municipalities and a bill for direct nominations, also an advisory initiative measure for improving the election laws.

A METHOD OF PROCEDURE.

3. Nationally, the program of the American Federation of Labor, the Pennsylvania State Grange and other organizations is for the establishment of the advisory initiative and advisory referendum at the opening of the Congress to be elected next year. The majority vote in the Senate is to be secured by pledging, as follows, the candidates for the Legislature:

If elected, will you vote to instruct the hold-over Senators—instruct them to establish the advisory initiative and advisory referendum? and will you vote only for such candidates for the United States Senate as shall be pledged to the direct-vote system? also will you vote to establish by State law the necessary machinery for taking a referendum vote whenever Congress shall so order?

Each candidate for Congress and for the Legislature will be asking the people to vote for him, and it follows that if he is not permitted to evade answering the questions as to the establishment of the people's sovereignty he will be obliged to promise to vote for it or be defeated.

Isn't it clear that the sovereign powers of the Senate and of party government itself are likely to be terminated as the result of next year's campaign? President Roosevelt can carry through the desired railway legislation if a direct vote of the people is secured, and not otherwise. This fact, combined with the enormous movement for the establishment of the people's sovereignty in place of trust rule, outlined above, ought surely to result in the questioning of legislative candidates in next year's campaign and so effectually that few of them can evade the issue.

Reviewing what has been said, it is seen that the rule of the few through party machines is due to the delegate convention system, and that this system is giving place to a higher and better form of government—guarded representative government. The development is part of the evolutionary process, the only question being: "When will there be a re-establishment of self-government?" Three political inventions are hastening the glad day. As quickly as the direct vote system is re-established all will be plain sailing, as is the case to-day in the Western States and in Switzerland. Reform after reform can then readily take place.

To Worthy Master W. F. Hill, of the Pennsylvania State Grange, and President E. E. Greenawalt, of the Pennsylvania State Federation of Labor, and their co-workers, is due the splendid movement for the re-establishment of the people's sovereignty in Pennsylvania. Among all the Eastern and Central States this side of Illinois, Pennsylvania is leading against machine rule, due entirely to the wide-awake, fearless and incorruptible leaders of the State Grange and State Federation of Labor.

The license system is directly in harmony with the wishes of the manufacturer and vendor, because they are protected by law. It would be far

more honorable and businesslike, as well as profitable, to all the taxpayers, to go back to former methods and let all sell it who wish, as there is no restriction to the drinking of it, because anyone that wants to drink liquor can do so without a license.

The only thing that I would recommend for the drunkard would be to give him so many lashes at a whipping-post for every time that he gets intoxicated. This kind of a law would be compared to Blackstone's fundamental principle of common sense, reasoning and justice.

If every state should agree to do as herein proposed, we would all be acting in accordance to the universal law of man. The next question is, Does it pay to license saloons? This same question arose when the northern States held slaves, and when it did not pay them to raise cotton they let the slaves go free.

This same question should be considered to-day. Does it pay to license saloons and make slaves to the drink habit? Our law-makers should consider the advisability of adopting the Hepburn-Doliver principle, that no liquor shall come into the State only for medicinal purposes. This could be effectively done by the method known as the referendum.

To accomplish this they would have to be allowed the privilege of a vote, which would have to be granted by the Legislature, and this would mean a bitter contest between the contending forces, the Legislature, the manufacturer and the saloon man, as well as the voters at the ballot-box.

I will show how this can be accomplished. I do not desire to lead one into the wilderness for forty years, unless I can show them the way out to the Promised Land. The road may appear dark to many, but those who say there are giants there, let them ask themselves whether they are a party to the conditions, because all votes are supposed to register convictions. If they do not do this, the next best thing for them to do is not to vote with any party at all, and thereby subject themselves to a monarchial government.

If you propose to continue as you have in the past by supporting political parties which dare not adopt these issues, because you believe that by their adoption they would benefit you, and be a great help to all the people, whether they be Democrats, Republicans, or Prohibitionists. Such a voter is like a dancer who dances to the tune of a fiddle, and he allows the nation to control his conviction when he favors the liquor traffic. They help to elect men to office who favor the liquor traffic, and the saloon-keepers vote for them and induce others to do the same, in order that their business may be perpetuated. Not being content with destruction in the United States, they seek to export their liquid poison to the nation's dependent colonies. The same ship which carries missionaries to convert the heathens carries barrels of whiskey, and even though the heathen may protest against this, they are compelled to receive it. One would suppose that the rulers of our Government thought it cheaper to kill them off with fire water than by war.

Notwithstanding all the knowledge that Christian America possesses, 100,000 persons die annually from the drink habit. One would suppose

that the death rate would increase only among the heathens because of their limited knowledge, yet we have proof that such is not the case, and we do know that this is the case in a thoroughly civilized nation.

We all know that our present condition is the result of political power, and that power is sustained by votes, and that you vote the same kind of a ticket that the saloon-keeper does.

The saloon-keepers control 2,500,000 votes annually—that is, alloting ten votes to every saloon. These slaves are the votes which the liquor dealers bank on. By having such a commodity on the market it makes it easy on election day for the liquor men to corner them in the manner in which some slave-holders did before the war, as he held slaves and he expected his slaves to vote with him.

Because of the existence of the above-named conditions, I am more deeply impressed with the necessity of having a change politically. This would naturally mean a change in the business affairs of the party elected to power. It could be brought about by passing such laws in the State and government as would positively remove it from politics. But because of long customs and habits they have become fastened on the American people, and it would require a political party whose principles and issues are opposed to licensing the liquor traffic to change it.

The great necessity of having such a new political party arises from the inherent qualities of man, one being of a divine nature, and the other following the thirst for the almighty dollar, caused by graft, greed and avarice. For these they sacrifice honor and principle for the sake of having an opportunity to promote the interests of either the Democratic or Republican party, knowing that they would both ignore and refuse to adopt certain issues which represent the moral side in politics. Furthermore, because of the absolute necessity of having a strong political party to champion the abolition of the liquor traffic, we beseech and implore the party that is now in power to adopt these principles in their platform.

It might pass with a unanimous vote for its approval, but if it should meet with defeat, why not let the minority act true to their convictions. Believing your cause to be right, you are bound to win in the end, and that you still propose to form a new political party out of the old Democratic, Republican and Prohibition parties, by adopting the name of "True Republican."

You would then only be taking up and doing the work that the Republican party ought to do, or rather, what it professes to do, but has failed. Some great misfortune has befallen them because they were not true to their responsibilities, and had not done what they had agreed to do. The word "true" embodies both principle and name.

When a party fails to act for the betterment of mankind, it ceases to be a party, and the word "true" has great significance and is comprehended by the smallest child as well as by the greatest men. The people would realize the profoundness of its meaning, and the "New Republican Party" would supplant the old; just as it was with the wall of Jerusalem, when they thought it was better to rebuild the old wall in its place, rather than

build a new one altogether. But to be fair with those who believe that the abolition of the liquor traffic can be accomplished without a political party, I can only compare them to the old lady who read in the Bible that, "If you had as much faith as a grain of mustard seed, it could remove mountains." Her home being overshadowed by a large mountain, she proceeded to pray for it to be removed. When she arose in the morning, and seeing that the mountain was still there, she said that it was just as she had expected, and because of the mountains of wealth which this nation possesses, which so many have built up for themselves, and worship it like the golden calf, they attribute the success of the same to the old Republican party, instead of giving credit to the Creator of the world, and want to take all the credit for themselves. To illustrate this, it is like the man who applied for a government position during Cleveland's administration, and to establish his confidence in the President's estimation, told what he had done to build up the place where he resided, but in reply the President asked him if the place had not built him up, and instead of a Republican party building up our great commercial business in iron, coal, and the wealth of various other minerals have built up the nation. It is like an incident of an Irishman who was being shown the beauties of Niagara Falls, and was asked what he thought about it. He replied that he did not think it was so wonderful, because the water could not help running over the falls. Neither could the nation help becoming wealthy when you consider all the knowledge and skill and inventions of those who had promoted them, and because of the golden calf that had been dug out of the mountain, it will take more than prayers to remove it, as it is impossible to separate those who were allied with the G. O. P. as it would to separate the water of Niagara Falls

The Government Should Appropriate $10,000,000 Annually for Educational Purposes.

The necessity of appropriating $10,000,000 annually to assist for the prevention of further degradation of man, and to erect institutions of reform, would indeed be a blessing to humanity. I have previously endeavored to show the great importance of a change for the higher development of man. Now, in order to accomplish this it requires money. It is not my desire to make our Government a parental one, but on the same grounds that our Government has the right to appropriate millions of dollars for the various improvements in commercial interests, it is her right and duty to appropriate money for educational purposes for specific work, because past conditions have shorn the church and other institutions of the strength and power necessary to equip the nation for present emergencies, knowing the life of the nation depends on the proper training and education in the home. This same principle could be applied to the treachery of the liquor traffic. And as they educate and maintain other interests by causing a fixed habit, the church is not equal to its needs, and our Government is waiting to be helped out of its dilemma, and the church is awaiting a political helper. It therefore appears to be a case of the blind leading the blind.

The entire affair takes on the form of reciprocity, and may be compared to some lawyers who are seeking practice. They have to resort to the procuring of rum cases in order that they may make their living, or as some evangelists who depend on benevolence for their reward. When one sees a drunken wretch coming out of a Government saloon, it is his business to take him to some mission and reform him and start him on the right road. This is the kind of work that makes material for the evangelists and lawyers, and because of such, it might cause him to vote with a party that makes business for his support.

The educational problem is a very important one to consider. The human race has developed from barbarism by this agency. Knowledge is of value and use. While the education received may appear a personal matter, yet it is not. It is not like so many goods and chattels to the nation. It is like sunshine, sending its beams of light upon all others, and because of its usefulness to the individual you could compare it to some valuable machine, capable of performing a great amount of work, and the whole of its construction was due to the education which man had previously obtained.

Higher education has built up the nation, and if it were not for the great knowledge of our statesmen, coupled with the nation's wealth, we should not have grown so great. There possibly may be other bright diamonds still obscured. All that is needed is the opportunity to bring them to a condition where they may let their light shine on others, just as the great men impart their knowledge.

If we should consider the nature of our Government and the character of those who come to our country, and the condition of our colored people, we should not only feel responsible for their education but the education of all classes that such environments might be created as would Americanize all and do away with much of our labor trouble.

Some one may ask why do we not have public schools, churches and Y. M. C. A.? They are all essential for the purpose of building up a human machine; but what is a machine good for if it does not possess a principle or the consciousness of moral power? This particular branch of education is defective in instructing the young men how they may prevent themselves from being subjected to the influence of evil environments. He is brought into this world with a saloon on one corner and a tobacco store on the other, and our sons will learn more out of them than they do in college; therefore, to counteract these conditions, I insist that our Government should make this appropriation herein named.

This condition of affairs has caused a woman's crusade in Ohio and a Carrie Nation to be developed. While I do not approve of the methods named above, yet her object is worthy of consideration. She is trying to destroy the roaring lion who is "going about seeking whom he may devour." The principle involved is like Sampson's riddle, knowing that if he did not slay the lion, the lion would have slain him.

Out of the strong comes forth the weak. For instance, take a poor, weak man who has been spending all his money at the saloon instead of the butcher shop. When the lion of the liquor traffic is killed, then out of the bitter cometh forth the sweet, and when delivered from the bitter pangs of the liquor traffic, which has now destroyed so many people, the bitter will be turned into sweet.

Carrie Nation should be taught to have the faith of Daniel when he was placed in the den of lions. Even though she sees that the lion of the liquor traffic is slowly poisoning her boy to death, let her trust in the promise of the Lord, that "Vengeance is mine, I will repay."

The voters should be taught to vote with a party whose principles are for the betterment of mankind, and to have faith in performing proper acts, and God will direct the issue. Some one will tell him that the country will go to ruin if the other party gets into power, and his dinner pail will be empty.

There are millions of women to-day who have the same spirit as Carrie Nation, but do not have the courage. They have been educated to be patient. We want to convince them that it is not always necessary to "sow

wild oats" in order to learn of the genuine. Neither must you taste the bitter to know that there is a sweet.

We do not want the merchant to learn through actual loss by the licensing of the liquor traffic he is losing hundreds of thousands of dollars each year through decrease in the sale of goods. We do not want the manuacturer to be compelled to learn, by bitter experience, through disappointment of the habits of employes, when, by hiring sober and skilful workmen, he would gain additional thousands of dollars annually. Nor do we want to compel those who lose a thousand dollars annually, directly or indirectly through bad debts, to believe that the cause of all this is in that they have been supporting a political party which is the cause of it. We do not want the laboring man to be compelled to learn by experience that the Government saloons are robbing him of his money, because his labor is his capital, and by supporting them it is like a man who is pounding his own head with a brick.

[See Liquor Traffic and Wages.]

The Emigrant Question. Indiscrimination in Admitting Imigrants to the United States.

FOREIGN NATIONS TO BE TOLD TO KEEP THEIR PAUPERS AND CRIMINALS—THEN FOR STRICT LAW.

[*By Angus McSween.*]

So conclusive are the reports sent to the Department of Commerce and Labor, and referred by the department to the President, in showing that foreign governments have acted in collusion with steamship companies in sending undesirable immigrants to this country, that not only is it probable the State Department will take action through diplomatic channels, but it is thought the President will ask Congress for legislation restricting immigration and imposing such penalties for violation of the immigration law as to immediately correct existing evils.

The report of Special Agent Marcus Braun from Hungary, was returned to Secretary Metcalf by the President. The President read it carefully, and has sent it back to the Department of Commerce and Labor for safekeeping.

All the officers of the department who know the contents of the report have been cautioned against discussing it; but it is admitted that it makes sensational revelations respecting the participation of European governments in a general plot to flood this country with the scum of their respective populations.

This is the feature of the situation of which the Administration feels compelled to take cognizance.

WILL DEMAND CESSATION.

The Government of the United States cannot expect other governments to aid in enforcing laws of this country. But when it is shown that the governments themselves are parties to a general conspiracy to induce their own citizens to violate the laws of this nation after arrival here, the matter becomes one for diplomatic representations, and demand that the practice cease.

There is no question that the latter action will be taken as a preliminary to a request for legislation that will impose much greater restrictions upon immigration.

For the present year immigration will exceed all previous records. It it now estimated that not less than one million aliens will have been ad-

mitted to the country when the year closes. This is nearly one-eightieth of the entire population of the United States.

The President has not decided definitely what action should be taken; but he will ask that some plan be worked out which will make a repetition of this enormous inflow of aliens impossible.

Two or three plans have been suggested, and are being considered by the immigration authorities.

One of these is to limit the number of immigrants to certain figures, and to apportion to each nation its quota. This idea was embodied in a bill presented to Congress at its last session by Representative Bertie Adams, of Philadelphia. It was one of Mr. Adams' proudest achievements; but its practicability has not been demonstrated.

Another plan is to increase the head tax upon immigrants to $25 or more, which would have the effect, it is thought, of preventing thousands from attempting to come here.

A third is to require an educational qualification; but inasmuch as many of the criminal classes in Europe have received some education, the effectiveness of this restriction is doubted.

Reports from Marcus Braun and other special agents of the Government, while they have caused a sensation in Administration circles, have simplified the situation.

Information they are sending the Government not only makes it easier to determine the character of legislation required to meet the necessities of the case, but enables the immigration authoritis to guard against the perpetration of such frauds as Mr. Braun's report reveals.

In connection with the general subject of immigration restriction and its problems, it is asserted by immigration authorities that China is no longer desirous of sending laborers to this country. Coolies are in great demand in South Africa, and the Chinese government receives a bonus of 30 shillings for every man furnished.

IMMIGRATION PLOT NOT KNOWN IN PHILADELPHIA.

Commissioner of Immigration Rodgers, when asked if the alleged plot of foreign nations to work undesirable aliens to this country affected this port, he said:

"So far as Philadelphia is concerned, we have never received the slightest evidence that such a scheme is in operation. In fact, I am positive no such thing could exist. Every immigrant coming to this port is subjected to a most rigid examination, and is refused admittance unless he has complied with every phase of the law. I have no official or unofficial knowledge that such a plot is in operation, and have grave doubts of its accuracy; but, if there is any truth in the charges, all statements will have to come from Commissioner General Sargent, in Washington."

The immigrant question, like many others, has both a good and bad side. The bad is what causes the difficulty—how shall it be regulated? There cannot be an effect without a cause, therefore, the only recourse or remedy

is to remove the cause, not by writing editorials, or by a number of the people saying that something should be done to prevent the great influx of indiscriminate immigrants that have been coming into the United States for the past 20 years, which, on an average, have been more than 500,000 annually, and the evil effects have been growing ever since the immigrant law was granted because of the indiscrimination, which is the cause of the present condition. There are many theories for governing the influence of these people, so that they shall not corrupt our American-born citizens, knowing that their long cherished customs and habits would have their influence on Christian America, in changing our ways to the ways of the old world, instead of converting them to the ways of America. Many have become alarmed because the numbers grow larger and larger each year, and at the present time number one million; and because the inadequacy of the United States as a Christian nation, they deplore the present condition. While we admit the state to be deplorable, it is not unlike other matters, of which it is said "what is everybody's business is nobody's," and because of this laxity of those in office to look after the needs of our nation, there is cause for alarm. We are compelled to wait until some awful calamity transpires that shall arouse public sentiment in favor of making some laws restricting the same. This procrastination is one of the greatest besetments in the make-up of human nature, and is likened to the old maxim of "locking the barn after the horse is stolen."

Knowledge of our past mistakes as citizens of the United States, this problem is more serious than many might imagine. When we take into consideration our republican form of government, and the eagerness of the political machinery to secure power from such sources, and the large percentage of immigrants who are now coming into our country, and their willingness to be controlled and directed by political demagogues, surely there is great danger. It is not so much with the people coming here as it is with our political condition in making use of such material in a political way before they become accustomed to our rules and laws, such as our republican form of government demands. It is useless to talk to them in regard to their qualifications to the right of franchise. It is useless to name what kind of people should come to become good citizens. This, we have all learned by experience, when you recall those nationalities and the character of those who cause riots and labor troubles, who would assassinate our Presidents, it stirs up a spirit of patriotism for a short time, but because of the catering to and the shielding of these persons for political purposes by those who run the machinery, the sentiment of true patriotism relaxes into a state of apathy and we wait for some other terrible thing to happen to arouse us to the necessity of protecting ourselves and our national interests. Such patriotic demonstrations are like the shooting of fireworks on the "Fourth of July." We shoot off a large amount of "hot air" and then for 364 days we ask what ought to be done, without putting our prophecy into practise, and nothing is done to support by our vote the party which will legislate for the nation's needs; but, instead, we console ourselves with the fact that the condition is no fault of ours. When

we read in the morning papers of the many murders by a certain nationality (and, if reports are correct, there were 115 murders committed in Chicago during the last three months through hold-ups and robberies), we are ready to act, for we are converted to the anti-immigration law; but we wait for some political leader to crystalie our sentiments into action, and we must exercise more patience than a poor peasant of Russia, for we have a greater Czar in politics than Russia has to-day. If you doubt it, recall the late U. G. I. "steal" and the $20,000,000 water filtering plant of Philadelphia, and many other like transactions. Let the reader draw on his imagination. What is the difference between the men who uphold the robbers of the city treasury of Philadelphia and those who stand by the robbers who hold up individual men. According to the present condition of affairs, Philadelphia will have to sacrifice her good name and declare that she is not capable of governing herself, and shall have to apply to our Federal Government. This is on the same principle of the States calling out the militia to quiet any disorder. It is remarkable when you consider that Philadelphia, the old Quaker city, where, over 128 years ago, the independence of the whole United States was declared, with its old historic associations, is now the leading city of the United States in corruption and vice. It is enough to awaken the old colonial patriots, and call them from their graves to rule again.

The question of immigration should be the easiest problem to settle. It is a question of interest to every man, and should be left to a popular vote, or by the direct legislation known as the referendum, wherein every man can express his true sentiment of patriotism in the protection of his own home and against a foreign foe which has come among us, and the political machine that is assisting a conspiracy which will destroy any republican form of government. Because of these facts, every individual possessed of the true spirit of patriotism ought to be able to protect himself against cheap labor, for labor is every man's capital. We know that a greater supply of labor in the market is like any other commodity; it cheapens the price; therefore, by our system of government the employing of pauper and prison labor is to make ourselves poor, and why should we support a political party that does not legislate in the interest of the working man?

The Race Problem.

The Race Problem is one that is puzzling the minds of many wise statesmen and is second in the line of important problems. There are many theories as to what should be done with the colored race. The fact remains, they are here and we are compelled to accept the inevitable, and it resolves itself into the fact that we, as a nation, are compelled to do something to elevate them to a higher ideal of living.

First. Because duty compels us. They are here by no will of their own, and we, professing to be a Christian nation, are obliged to carry out the missionary spirit, trying to educate and Christianize them that they may become good citizens. We are compelled to try to elevate them for our self-protection, just as the Southern States have begun to realize this fact by endeavoring to remove from their territory the most damnable hinderance in the elevation of mankind, is the use of intoxicating liquors. By this they are compelled to reason from cause to effect.

These conditions are causing men to open their eyes to prevent a repetition, and knowing that a repetition will occur under the same conditions, that the most practical thing for the white race to do is to educate them, not in the higher branches but in a common school education, and on the line of morals and the necessity of the total abstinence from the use of tobacco and liquors. To accomplish this it is most expedient for the Southern people to remove the two named narcotics from their territory, and by so doing, one dollar will go as far as three in the elevation of the colored race.

The facts are based on knowing the peculiarities of the colored race. This being due to the wisdom of their Creator in placing them in a warm climate, which nature produces for the maintenance of their physical wants without much effort on their part to procure a living.

Because nature has implanted a desire within them to seek the climate for which they were created, it makes it very difficult to make law-abiding citizens or implant in them a system of self-government. It is very doubtful if they ever could be educated to that high order, as in their creation they were not made with those inherent qualities of establishing a self-government, and in their condition as a race of people when first discovered in Africa proved the fact that God never intended they should have any government. The white man, who is of a higher order, tampering

with God's creation, tried to make them a self-governing people by giving them the franchise. They are trying to improve on God's creation. I have said they must possess the inherent qualities to be educated or to make them what they will actually develop. These same qualities exist in all animals; they are made to know so much and no more.

The white man being created by God as the highest order of animal creation, in His image. In trying to imitate God by adding to and adapting things to conditions and purposes in the way of invention, as the colored man possesses little invention genius. This proves that there is a direct likeness between God and the white man. I do not infer that the negro is not a man, but created by God in a climate adapted to him as he has created all animals for all climates of all countries. This is why he made the pigment of the skin to be black, because in a warm climate, when the sun's rays are more direct, the dark skin acts as a protector to their bodies, just as a piece of smoked glass or dark glasses protects the eye from its bright rays. So you see in the wisdom of God, He provides for all our needs and never made a mistake; but man does, because of the desire for the almighty dollar, and he always will continue as long as the human race exists, because of the desire for greed and gain, and because of these mistakes of the past in not adhering to the teachings of Christ.

The mistake made by the white man is not in bringing the negro to a warm climate where he might be useful in a cotton field, but by making him a slave, buying and selling him. That is where the great wrong began, as freedom and liberty are implanted in all God's creation, whether it be the animal or the birds of the air, but by the act of slavery they were claimed as animals, when it was never intended by God that any being that walked erect and had a straight spinal column should be classed as an animal. While they may be similar to some animals in the climate and country whence they came and possessing the imitative but lacking the inventive faculties, it proves God intended them to always procure a living in a warm climate.

Without question there has been great mistakes made in the management of the colored race, especially giving them a right of franchise, despite the lack of knowledge how to vote and devoid of those principles that every voter should possess, especially that which makes it dishonorable to sell his vote.

Experience has proven that 75 per cent. of the colored race will sell their votes, and about 25 per cent. of the white, making a dangerous prospect for our republican form of government, especially when there is $5,000,000 spent by the Republican party in a Presidential campaign. Because of such resourceful opportunities for money for the Republican party to draw from such as the liquor traffic and various trusts makes the race problem a serious matter. When you combine the purchased vote of the negro and the white, they are enough to control any election and because of this traffic in negro slaves by the Republican party as political merchandise, and the uses they make of them as a voting power, it nearly destroyed the Democratic party while in slavery, and by the Republican

party using them as a medium for political purposes will destroy the Republican party, and perhaps the government. It is like many other evils that have grown to destroy the nation.

They are an easy prey to habits and readily acquire the use of tobacco and liquor. These help to degrade them. Is it any wonder we are hearing daily of some awful crime committed by the colored race, such as murder, theft, riots, hold-ups in various forms, because by nature the dark skin is very treacherous—for example, the Indian, the Spaniard, the Mexican, the Philipino, and the Cuban. These are the most likely to commit atrocious crimes.

This so enrages the public that the evils of lynching are running rampant. The writer has taken the pains to inquire of the habits of those that commit rape. Without exception they were accustomed to the use of alcohol and tobacco, and because, by nature, he was born with less reasoning powers to restrain his animal passion. The use of these narcotics only helps to excite him, and the larger part of such crimes committed are due to the use and abuse of these narcotics, and because of such conditions this has grown up through a train of circumstances; and because those who are holding political positions will not legislate for fear some disturbance will be made in politics, and if such an attempt should be made, those seeking office will resort to the most corrupt method of procuring the office, and as I have endeavored to establish that human nature will not change, but changed conditions is the only remedy to cause man to act differently, whether it be in the State or church, as observation has proven that a larger part of those seeking new appointments will do things they would not like practised on them; and because of such political corruption the churches are fast becoming corrupt.

As the Scripture phrase says, "The blind is leading the blind, they both fall into the ditch." The blindness is due to the almighty dollar. To cure this blindness it will necessitate having two political parties to grapple with these moral problems. To convince yourself of the need of such a party read chapters on "The Necessity for New Political Party," and "The Need of Having Two Political Parties," also, "Issues and Platforms for the Same."

The Liquor Traffic is not the Only Nuisance.

There are many people in the United States, in fact, over the whole world, who do not seem to realize that the true meaning of *nuisance* is regarding their own rights. Webster defines "nuisance" as anything which tends to destroy the peace of the public.

As this is true, it is almost like a conundrum when one says that all men are born free and equal, and you consider what a large part of the people are compelled to endure. I will endeavor to give my solution of the question as to what it means when we say that we are all free and equal.

The free part applys to all, whether pleasant or disagreeable, as we all know that it is free to all, whatever permeates the air as free, whether it be the sweet perfume of the rose, or the obnoxious odor of some chemical works; or, if you are compelled to sit in the same seat at an entertainment with a person who fills the air with the fumes of a partly decomposed food that is prevented from being assimilated because of the existence of liquor in his stomach. That is also free, and those who enjoy the fumes of that organ are getting that much in addition to the cost of his admission fee to the entertainment; but to those who do not enjoy it, some one of inventive genius could place on the market an invisible air filter. This would find large sales, as all the works on hygiene show the importance of pure air; therefore, for a solution of this problem of obtaining pure air, we might suggest to the City of Brotherly Love that they demonstrate more of their philanthropic work by experimenting with an air-filter, knowing that she has spent several millions of dollars in experimenting with the filtering of water, and if they should be fortunate enough to hit upon some valuable improvement as an air-filter, it would be helping them out financially in their water-filtering experiment.

I will take the liberty of suggesting they might begin to experiment. There are extensive chemical works at League Island, from which offensive odors permeate the air for miles around. The experiment could begin there. But Camden, N. J., being in close proximity to Philadelphia, subjects itself to the most prevailing winds, getting more than her share, in proportion to her population. Philadelphia is more than ten times as large as Camden, and knowing the philanthropic inclinations of Philadelphia, I do not think it would be unreasonable to insist that she would begin this air-purifying process. I feel positive that Camden will be willing to contribute her share for the cost of the experiment, as she is not far

behind our neighboring city in philanthropic work; she has already appropriated several thousand dollars for park improvements, and as we have just elected a full Republican ticket, there should not be any discord in regard to the appropriation of the necessary funds.

While I realize the great need of something being done legally, or otherwise, to abolish the chemical nuisance, yet I am rather fearful that the people of Philadelphia believe in the inevitable. To illustrate this: There was a bridal couple who came from the country to the city to spend their honeymoon who were not accustomed to gas, and blew it out. The landlord detected the odor of gas, and rapped on the door and asked the bride what she thought it was, and she replied that she thought it was man's natural odor.

I am afraid that the people of Philadelphia, having been accustomed to the unpleasant odor so long, they believe it is the city's natural odor.

We know that Philadelphia is having a good many raps to wake her up, as she now has a fifty million dollar debt, with excellent prospects of increasing it. This kind of rapping is a sure way of waking up the Philadelphia taxpayers, and many other cities by the cause of these extravagances, which are largely due to the physiological effect that liquor has on those who become accustomed to its use, producing the influence, and if those who are interested in running a city on less expense will make themselves familiar with the habits of all those in political office, they will realize the cause of our troubles in the management of city affairs.

But should Philadelphia decide to make an attempt to remove the chemical works nuisance, I will endeavor to give you some advice regarding this gas.

CHEMICAL FUMES.

Do not undertake to remove it by any litigation or legal proceedings. If you do, you will cause the liquor traffic and the individuals interested in the chemical to unite and all the "power that be" on earth could never move the chemical nuisance, but to remove it, let the citizens band together and raise money to pay the Board of Health, that they may declare it a nuisance. The legal part of this is learned by experience, as Camden, at one time, was moved to take some action legally because the offensive odor became unbearable when she had chemical works in her city, and received the fumes from the League Island chemical works, which gave Camden a double dose. They were notified that they should abate the nuisance in a given time, but they stated that they had a new process which would do away with the offensive odor, but it was soon discovered that the new process was by connecting the fuse to empty into a small creek, which would in turn empty into a river. At that time Camden was compelled to use that as drinking water. The taste of the chemicals was very noticeable, but I think that Camden would have endured the water with its bad taste and injurious effects, because the people became accustomed to bad water, typhoid and death resulting from the same, as Camden, for many years, had received her water supply from the river where all the sewer-

age of Philadelphia emptied. It was soon discovered by the fishermen that the fish were dying, and a complaint was entered by their customers that the fish had a peculiar taste. When this was discovered the office-holders of Camden, knowing they had votes, and they might concentrate that power, which might work an injury to them in holding political offices, as the fish vote would be larger than the chemical votes, they ventured to start to break up the chemical processes by abating the nuisance, and they proceeded to act legally by the Grand Jury declaring it a nuisance.

In passing I will say that the writer tried to be one of that body, but did not get there all the same. I will let the reader judge for himself why. But as a true bill was proposed, without my assistance, and, in the course of time, came to trial by jury. The testimony given was that it was detrimental to the city of Camden, as people had moved away on account of its unpleasant odor, being injurious to health and to property. The foreman of the jury told me what a long siege and what great persuasion was necessary to get the jury to bring in a bill of indictment, and after a long while they all gave in but one, and it looked as if it might be a case of staying out all night, as there were eleven for a verdict, and was a case of eleven of the most contrary men that had ever met in a legal body. But after a while this man became ashamed of himself, through having incurred the displeasure of the other eleven, and he gave in, and agreed on the verdict of $500, and abolishing the nuisance.

I do not know whether it was paid, but I knew that they received permission to start up again under a pretense of another new process of abating this disagreeable odor; but when it did not, there were talks of enforcing the case as contempt of court, but through some unknown cause the chemical works took fire and were destroyed.

I have given this history to show the true condition of how a large percentage of the cities of the United States are governed. Human nature is the same, even though it is not in the liquor business; they are all for the almighty dollar, and they will annoy and injure their fellow-men regardless of other people's rights. They will locate themselves in a city and impregnate the air and injure the water by the use of chemicals, without considering what injury they are doing to life and property, and still persist in continuing business. They should, in justice to every one else, be made to go inside of a stone wall, as there is plenty of room in the world to get far enough away not to injure others. There is not as much excuse for their existence in the city as a saloon, as that must be where the people are, and besides, the saloon-keeper pays for his privilege to injure the people, but the chemical manufacturers do not pay anything. If they do, it is not known to the public. Some people might differ regarding the comparison, as the chemical works are essential to certain lines of business. Granting this to be so, still there is no reason why they should be allowed to remain to the discomfort of others. When any manufacturers or vendors trespass on the rights of others, they should be declared a nuisance by law and this law should be enforced. But because of such little regard for others, as to their rights, comforts, or pleasures, and the many mis-

fortunes that grow out of such business as the liquor traffic, by referring to "What the Government Has in Stock" you will be able to think more seriously of the extent to which we are all affected, and because of the great sorrow produced by the unfaithfulness of husband to wife, and wife to husband, it gradually leads to separation.

To illustrate: There arose a terrible gale, and the husband and wife both expected the elements of nature would at any moment take their spirits to the other world. Thinking there would be a better chance of living with the Redeemed, they made confession to each other, of their unfaithfulness and wrong-doings. When the husband got through with his confession, his wife said, "Gabriel, blow, blow; I am ready to leave the world and take my chances in the next."

To convince oneself of the true condition of the many hundreds of thousands of people the reader should refer to the treatise by Mrs. Hunt and Prof. Blaisdell's remarks on the effects of alcohol on the human system. Then you would believe, with the writer, that the liquor traffic is a nuisance.

A NUISANCE THAT SHOULD NOT BE TOLERATED.

To the Editor of the Camden Echo:

I have noticed in various city papers that the Moro-Phillips Chemical Company works was to be rebuilt again, with a promise to abate the obnoxious odors. This may appear rosy in print, but when such matters are given consideration it looks absurd to allow ourselves to entertain such promises and allow a building to be erected, when the old firm was indicted by the court, and then persisted in running in contempt of court.

The new company states that under a new process the obnoxious odors are to be stopped from escaping. It may be so, but what guarantee does the city have that there will be no offensive odor to injure the health, and comforts of the home, also damaging to the rental of property? Suppose the nuisance should be abated to some extent, is there any reason why we should be compelled to endure any nuisance? The courts say "no," but still they persist at the expense of health and comfort. Knowing they were amenable to the law criminally, the question arises, does it cost more to use such improvements to dispense with the chemical gases? If so, that is the greatest obstacle in preventing the gases from escaping, if it can be done, as our observation and experience with corporations cause us to have much doubt but what we will have about as many unpleasant odors as in the past. The old proverb is true, "Prevention is better than cure." We would recommend taxpayers and citizens to protest against the erection of such a nuisance in a city where 70,000 people are made to endure such obnoxious fumes, and the writer is willing to contribute $50 toward the expense of stopping any further erection of such building. Hoping other citizens will send in their subscriptions to the Echo, that there can be legal proceedings against such imposition, I remain

A Taxpayer.

The Evils of Life Insurance vs. Their Benefits.

The object in writing this chapter is to show the public the evil growing out of a life insurance policy, and if the reader can find enough good to warrant him to engage in a contract with such institutions, and pay them from 25 to 50 per cent. to take care of his money, he should decide that he is not capable and fit to take care of his money himself, and should select a guardian for himself, regardless of the evils which may grow out of this. The first evil effect of the business contract is of such a nature that the effect on the person who purchases the life insurance policy is to encourage a tendency to gamble by a chance game. This only proves a life insurance policy to be one grade of gambling.

With some, the procuring of a policy is a temptation to neglect paying their legitimate debts, as whatever may happen I have that much, whether it be an endowment policy or a straight life, and often results in a case of the policy-holder cheating his creditors.

Because of this one feature, under certain financial conditions the policy-holder is tempted to commit suicide, that his family may get the benefit of the insurance. It causes thousands of persons to be murdered in various ways, that they may get the insurance money. To convince oneself of the truthfulness of this, just recall numerous cases of the past which are published in the daily papers. Often when the money is procured it is the cause of misuse by the wife, and often leads some one to offer marriage to her and procure the money, or to better his condition at the expense of his wife, and when his purposes are found out it makes family trouble; there may be millions of people who have their lives insured and are daily making sacrifices to meet the payments, destroying much happiness because of a constant worry how to make his payments and pay his honest debts, and the result is that he naturally becomes discontented because of necessity in undertaking more than he is able to perform. The sacrifice will not pay for the satisfaction of being insured, besides there is always a doubt as to whether he or his family will get the money.

Owing to the artful and persevering power of the solicitor of insurance policy, a person is often misled and will do things contrary to his better judgment and the person is so influenced that he is practically hypnotised, because the agent is a man well educated to play on the affections of one desiring to provide for his family at his death instead of studying how he could save money himself and not allow himself to be governed by the

appeals of a propensity to take the chance. This weakness of human nature will give way to such inclinations when they think there is a good opportunity of winning, and the act of being insured is gambling.

The life insurance has become so general that people will make a contract or a policy without calculating the interest on the amount of money they will pay on it, whether it be an endowment or a straight life.

To enable the reader to think more of this speculation, let him calculate the amount of money he pays to the insurance company. Then the interest as an example. Suppose he takes an endowment policy for $5,000, and he pays annually $300, and it takes twelve years to run out, you yould pay in actual money $3,600, the interest on the money paid would be $648. Deducting the amount of money paid and the interest, he would receive $752.00 out of his $5,000; so you see the first payment he would make the interest on the same begins to make money for the insurance during the whole twelve years.

You don't consider the enormous amount of money that is going into the insurance companies because of this inclination on the part of the public to gamble. Then the same man that has been insured will say the wealth of this country is fast going into the hands of a few, when there is nothing to prevent it, when millions of people will lay the money in their laps.

It is estimated that a billion dollars is paid in annually for life insurance. This is why the centralization of the money power you are all the time helping to make is so dangerous, and it is an undisputed fact that one man's loss is another's gain, and as many insurance companies as there are, the people are that much the poorer.

The vast amount of wealth the insurance companies possess is not the only thing to consider when you know some of the presidents of insurance companies receive from $10,000 to $20,000 annually, and are paid a large per cent. by taking the money that goes to the company for securing a policy, is it any wonder the rich are getting richer and the poor poorer? It is without question that insurance companies make more money insuring people as a whole than the people would make by not getting insured but by taking their own risk.

Why People Smoke and Use Narcotics.

In the wisdom of God, He created man with five senses—reason, imitative, curiosity, covetousness, and disposition to rule. These inherent qualities, given to govern his desires, only have one balance wheel, the power of reasoning. The five desires are too powerful for reasoning, and because of this, man may be likened to a motor machine without a governor. First, the power to imitate because of the social custom thereby destroys his personality; second, curiosity leads to a desire to conquer, or gratify; third, the thirst for power leads to wicked devices; fourth, covetousness with a greed that becomes man's worst enemy, because it coils itself around both the user and the vendor. The user contracts the habit because he covets the pleasure of some one else, for he thinks he is enjoying something that he would not, because of his abstinence, thereby breaking one of the Ten Commandments. Curiosity was developed by our first parents in the Garden of Eden when they partook of the forbidden fruit, thereby displaying the spirit of disobedience. To conquer and have power is the next strongest foe that man has. With these he lets his desires run to extremes to conquer his enemy, breaking another of Christ's teachings, which is likened to the spirit of Alexander, who wept because he had no more worlds to conquer. Man becomes involved in a battle with tobacco to conquer it, when he awakens to the fact that it is an enemy to his physical being. If it were not so, we would not become sick in our endeavor to cultivate a desire. You have to resist it in the attempt to acquire a habit, as it is unlike any other indulgence that the Creator intended you to enjoy; but greed comes to the assistance of the manufacturer and vendor by making a mild form of tobacco in the shape of a cigarette, by using cigar stumps and an inferior quality of the weed, so that the enemy will not overpower you, or make you sick. You will then be likened to your father, or some other grown-up man, who will beguile a boy by his appearance, and as soon as the boy has any aspirations to appear like a man he has all of the above-named attributes, and a desire to do something, with only one power to resist it, and that is reason, and because of greed and the environments of the boy, which are made before he has sufficient knowledge to reason intelligently, he will force himself to create an abnormal condition. so that he may be like a man, or like the person whom he looks up to with pride. He is simply over-powered by these named desires, for

he must do something before the appetite is acquired; therefore, he is inoculated before the appetite is formed.

To prove this statement, let the user and non-user recall how few became addicted to the tobacco habit after they were twenty-one years of age. Why is it that so few form the habit late in life? It is because of their reasoning power. The knowledge of its evils is sufficient for them to see the inconsistency of its use. This whole business is not unlike the young man of to-day, riding along the road and asks a stranger to get in and take a ride, and by his deceptive powers is led into some by-way, and he finds out that he has unconsciously taken in an enemy. To prove that tobacco is your enemy, recall the fact that the first attempt to use it made you sick. It robs you of your money; spoils your breath, burns your clothes, and makes a chimney of your nose. This is the kind of an enemy that you took in to ride with you, because of the vain, seductive art to play upon your senses before you had reached maturity or to the age of reasoning. To assist the young man who has been caught, or the one who may perchance be allured to a fancy of using the evil weed to reason, let me say that the use of tobacco originated by one person being deceived into believing that he had conquered an enemy because he could use it without becoming injured. He was deceived. The poisonous weed had conquered him, and the enemy says to him, "Pick me up and lay me down," and you obey, and your enemy gets clear of being accused of playing you a mean trick by calling itself a luxury.

The boy or young man who does not desire to become a victim, as thousands of other men have, should reason that those whom they see using the poisonous weed in any form are only slaves, being controlled by an enemy to the human race, which is likened to an endless chain. One has caught the disease from the other by first seeing one man have a tussle and conquer; and the enemy comes to you under the guise of being your friend and tells you it is not social or manlike to refrain from contracting the habit. He will say to you, throw off the feeling and do not be restrained by any influence like that of your mother's apron strings. But it is more manly to say "no" to an enemy who you are conscious is defiling your lips and your whole body by its obnoxious odor, and when one offers you a cigar, look upon it as an insult rather than a social attention, the same as if one should offer you poison. Then you would avoid the procuring of some mixtures to take to subdue the unpleasant odor of your breath, which you know is repulsive. If this were not so, then we would have no smoking cars, the purpose of which is to keep the passengers from contamination with the smoke; therefore, to avoid contracting the habit of using tobacco, the most important thought should be to ask yourself the question, what is the use of anything if there is no benefit derived from it, and it will be no use for me to attempt to conquer an enemy, as you know that he will leave you alone, if you leave him alone. Say to yourself that you will be one of those who will help to discourage its use by helping to form an anti-tobacco society. The Scriptures says, "If meat

causes my brother to offend, I'll eat no more meat while the world stands." And do not be one of those who will assist in bringing the prophecies of the Scripture untrue. "He that is filthy, let him be filthier still." Instead of the smoke of the tormentor going up forever and ever, the tormenting smoke will cease. Read "Cause of Money Panics."

The Effect of Tobacco on the Brain.

There is much being said regarding the effects of alcohol on the human system, being the cause of many accidents, especially those occurring on the railroad; yet, very little is being said about the effects of tobacco or its restrictions, and yet its use and non-enforcement of the law may play a large part in the way of accidents, much greater than we are aware of. When we consider the laxity of the various corporations in regard to their employes using tobacco, especially those corporations whose business it is to carry the public safely to their destiny, we do not wonder that the number of accidents are increasing yearly. I refer especially to the Harrisburg wreck; also the one at Mentor, Ohio, by running into open switches. It has caused me to think whether or not there was some one to blame other than the company not having the proper amount of air-brakes. It was reported that there was no one at fault through the cause of intemperance; yet, we know that all accidents are caused through the fault of one or more persons, as all acts and doings are accorded to their ability to think.

Tobacco produces an effect on the system. If this were not so, the user would cease using it; therefore, he uses it because of its effects, and it must produce a beneficial or an injurious effect. The writer claims that it must produce a deteriorating effect on the brain; also injurious to the sight, through his observation and experience with employes. I have also the assurance of its bad effects from all medical works and scientific instructions. As further proof of the injurious effects, four different States have passed laws prohibiting the sale of cigarettes to anyone under a certain age. A cigarette is only a mild form of tobocco, and if it is injurious to one of younger years, it surely would be injurious to one of older years.

I take the liberty to presume that the persons who had the management of the drill engine and the freight engineer were users of tobacco, and I feel confident that tobacco does produce an injurious effect on the various named organs of the body, especially the heart, stomach and brain. The digestive system is the producer of good, rich, pure blood, and as all the members of the body are supplied with it by the process of digestion and assimilation, and as the brain needs the largest supply of blood, and if it fails to receive the proper kind of support from the blood, the entire thinking power will be affected, because the brain controls the whole body.

The person who uses tobacco would not be as alert and conscious of danger.

The Scripture says that some people have one talent and some have five. I believe that the person given five talents who uses tobacco, by its use, would only possess three talents, therefore is not alert to the impending danger on account of using. Tobacco acts as an opiate, and unless the system is continually supplied with it, the nerves become unstrung, which produces a morbid effect upon the user. As this is true, then possibly it was the cause of the accident, which cost the railroad company one million dollars, because of the inactivity of the brain in not performing the duty as required.

If you injure yourself mentally or physically, you are that much less value to your employer, and that much less value to yourself and family. More especially to your employer, because when an employee gives his services he is expected to give his time and best intellect, and as tobacco is injurious to the system, and he uses it, he cannot give his best services. If a man's mind is taken away from his business by something that he took upon himself, causing him to chew, puff, spit, and smoke, his mind is on that while he is doing it, because you cannot think of two things at the same time.

There would have been plenty of time for the railroad accident to have occurred while some one would be lighting his pipe; or by its use it caused him to be negligent to his duty, as experience would have told him that by putting full force on the car-brakes there would be some danger of the cars buckling, and thus the people would be harmed. The same would apply to the engineer of the drill engine, who was on the same track, but the public think it should not have been on the same track.

The writer once had an employee who was a tobacco user, and I made a bargain with him that if he would stop using tobacco I would give him $50.00. After one month's trial he returned my $50.00, saying he believed he would go out of his mind if he continued to go without tobacco any longer.

He is not in my employ any longer, because I became convinced that tobacco made him unfit for my business because of the many mistakes he made. This is but one case out of a million, which are just as bad. They do not know themselves that tobacco is the cause, neither does the employer, and if he should secure another employee, he might be just as badly off as the former one, because the tobacco habit has become so universal that it is difficult to procure a person free from the vices of tobacco; but with all this difficulty, it would be a wise thing for the railroad company and others to look for employes who do not use tobacco nor drink intoxicating liquors.

Read subject of "How Environment is the First Downward Step of Boy and Man."

OBEYING ORDERS.

"Drop that cigarette, Mr. Gould," exclaimed E. H. Harriman, chairman of the executive meeting of the Board of Directors of the Union Pacific Railroad a few days ago. He was speaking to George J. Gould, director of the company.

Mr. Gould looked astounded. He glanced out of the window of the company's office to see if the world had come to an end.

"I mean it," said Mr. Harriman, severely. "I have just issued an order prohibiting cigarette smoking by any employee of the Union Pacific Railroad. You are an employee of the company—you get $10 every time you come here. So kindly put away that cigarette."

Millionaire Gould recovered from the state of daze into which he had been thrown. Then he slowly dropped his cigarette.

Then Mr. Harriman, who objects to smoking of any kind, announced that he thought men should not be directors in companies and make rules for others if they cannot obey those rules themselves.

Just then Millionaire Jacob H. Schiff, another director, came puffing at a big cigar.

Mr. Harriman made him throw it away.

"No smoking on Union Pacific premises," he said, "by employes of the company."

"Who's an employee of the company?" Mr. Schiff demanded.

"You are," Director Harriman said. "Don't you get $10 every time you attend a meeting?"

The meeting was completed without tobacco. Each director as he came in was ordered to drop his cigar, if he had one. The directors took the order good naturedly, and promised to obey it faithfully at all future gatherings.

The anti-cigarette rule affects thousands of men. It has been found necessary by the Union Pacific Railroad because cigarette users in its employ become "dopy" and worthless. Director Harriman said recently that the company might just as well go to the county lunatic asylum for its employes as to retain cigarette smokers in its employ at big salaries.

Why do the young fellows who puff cigarettes and cigars, or smoke filthy pipes, think of the evidence furnished by the authorities of this great railroad system? They are far removed from sentiment and mere prejudice. They are against the deadly weed because it is against their health, reliability and usefulness of their employes.

Miscellaneous.

NEW JERSEY'S BAR-KEEPERS.

New Jersey has 3,810 saloon keepers, 3,610 bar-keepers, 7,420 in all, busy day and night making drunkards and criminals, with 2,622 clergymen trying to counteract this evil influence.

In Camden three citizens counted 1,205 men going into a corner saloon one Sabbath between 7 A. M. and 5 P. M. It is needless to ask why the men are not in the churches. Essex and Hudson counties contain more than a third of the population of our State. Newark, the largest city in Essex, has 1,283 saloons, requiring 360 policemen to make 6,399 arrests. Jersey City, in Hudson county, has 1,021 saloons, 250 policemen, 7,343 arrests.

The taxpayers maintain for these, jails, prisons, penitentiaries, reformatories, police stations, judges, juries, lawyers, all requiring salaries, court fees, costs of prosecutions, etc.—Mrs. Emma Bourne, State President W. C. T. U.

OUR TEN MILLION POOR.

From the "Literary Digest."

According to an estimate of Robert Hunter's, based on several years' experience in charity and settlement work in Chicago and New York, at least ten millions of our people are in a state of acute poverty at the present time. The word "poverty" Mr. Hunter defines in the sense in which it is used by Prof. Alfred Marshall. "Those who are in poverty," he says, "may be able to get a bare sustenance, but they are not able to obtain 'those necessaries which will permit them to maintain a state of physical efficiency.' They are the large class in any industrial nation who are on the verge of distress. Only the most miserable of them are starving or dependent upon charity, but all of them are receiving too little of the common necessities to keep themselves at their best, physically." These words appear in Mr. Hunter's new book, entitled "Poverty," from which we quote further:

"The total number of paupers in the United States in the year 1891 was

about 3,000,000, according to the estimates of Prof. Richard T. Ely and of Mr. Charles D. Kellogg, then the secretary of the Charity Organization Society of New York City. The census figures are too incomplete to be relied upon, but the returns from the almshouses show that the number of paupers increased almost as fast as population during the decade from 1880 to 1890. In Hartford, Conn., the number of paupers increased about fifty per cent. during the same decade. An increase not less great took place in many other cities of the country. It is questionable whether the same increase occurred in the last decade. In two or three States a more economical administration of the poor-law funds, during the last decade, has diminished the number of persons dependent upon outdoor relief, although in several States the number of paupers has increased. But the figures of most of the States are too incomplete to permit of an exact statement concerning the increase or decrease of pauperism. Only by means of an estimate, such as Professor Ely made in 1891, can we gain any idea of the number of dependent persons. Taking a similar basis to the one used by him, there is every indication that not less than 4,000,000 persons are now dependent upon the public for relief."

Mr. Hunter goes on to give figures which show that, (1) in 1899 eighteen per cent. of the people in New York State were recipients of public or private charity; (2) in 1903 twenty per cent. of the people in Boston were in distress; (3) in 1903 fourteen per cent. of the families of Manhattan were evicted; and (4) every year about ten per cent. of those who die in Manhattan have pauper burials. He continues:

"The most conservative estimate that can fairly be made of the distress existing in the industrial States is fourteen per cent. of the total population; while in all probability no less than twenty per cent. of the people in these States, in ordinarily prosperous years, are in poverty. This brings us to the conclusion that one-fifth, or 6,600,000 persons in the States of New York, Massachusetts, Connecticut, New Jersey, Pennsylvania, Ohio, Illinois, Indiana, and Michigan are in poverty. Taking half of this percentage and applying it to the other States, many of which have important industrial communities, as, for instance, Wisconsin, Colorado, California, Rhode Island, etc., the conclusion is that not less than 10,000,000 persons in the United States are in poverty.

"Many indications lend themselves to the support of this conclusion. A very large proportion of the working classes are propertyless; a very large mass of people, not only in our largest cities, but in all industrial communities as well, live in most unhealthy conditions; there is a high death rate from tuberculosis in most of our States; a large proportion of the unskilled workers receive, even when employed, wages insufficient to obtain the necessaries for maintaining physical efficiency; from all indications the number injured and killed in dangerous trades is enormous; and, lastly, there is uncertainty of employment for all classes of workers. About thirty per cent. of the workers in the industrial States are employed only a part of each year, and, in consequence, suffer a serious decrease in their yearly wages, which, in the case of the unskilled, at least, means to suffer

poverty. Nevertheless, the estimate that somewhat over 10,000,000 persons in this country are in poverty does not indicate that our poverty is as great proportionately as that of England. But it should be said that a careful examination would, in all probability, disclose a greater poverty than the estimate indicates."

The Philadelphia Public Ledger thinks that these figures are likely to startle the easy-going optimism of the American people. It adds the comment: "Strong argument may be marshaled against this classification as too pessimistic, but the author's facts, theories, and his treatment are all suggestive in the highest degree, and form a valuable contribution to the subject."

Comment upon this information is appalling, and causes one to think of the cause for so many poor. I have no doubt if there had been special inquiry it would have been learned that tobacco and liquor were the causes for the larger part of this number.

THE RUBRIC OF RUM.

"Have you ever noticed," asked the steady drinker, "how few of us there are who drink liquor without framing up some sort of an excuse for it?"

"That I have," returned the other steady drinker, with decision; "and, moreover, that there is an excuse to fit every circumstance or mood."

"Say rather that every circumstance or mood fits some sort of drink, and you'll have it right," corrected the first as he finished mixing his high-ball. "One might add some of the sophistries and a euphemism or two and call it rum's ritual."

"It strikes me that you have the right idea, but not exactly the word," said the one who took his liquor straight. "The rubric of rum is much more comprehensive, for our drinking customs are certainly fixed enough and written in red on the faces of consistent followers.

"Perhaps the oldest excuse for drinking liquor with the generation is the time-honored one of curing a cold. Our fathers took rum and molasses, and the effect was glorious. We fall back on rock and rye, which has just as slight an effect on the cold. In either case it is the alcohol one is excusing.

"The matter of moods and drinking must be considered. You get news that makes you happy, and you just have to drink—champagne cocktails, perhaps. Your child dies, and your grief is so great that you must pour down the liquor. But it would be just the same if the victim of the grim-destroyer was your mother-in-law. To hear one of these excuses one would think that it was a case of cause and effect, but there really is no connection.

"Every drinker knows that a cold day is an excuse for drinking. After being out in the open for an hour, eating up a bitter March wind, why, of

course, you need a drink. But if it is awfully hot, equally, of course, a man's got to take a snifter. And there is a wet day. Bless you, we'd all have been in our graves if it had not been for the drinks that dried us out on wet days.

"There is no end of sophistries in this rubric. For instance, there is that argument of many followers that Scotch whisky does not give one a headache and that red whiskey will. If you are subject to headaches, drink Scotch. Yet it is the alcohol that does the work in either case. The flavoring that gives the different color could be put in one's eye without doing any damage.

"The gin sophistry is equally well known. Gin acts on the kidneys, so if you fear diabetes or kindred troubles drink gin. How it acts the drinkers do not know, but they stick to it through thick and thin. As a matter of fact, gin simply does up the kidneys if you drink enough of it, as any pathologist will tell you.

"It is remarkable how many drinkers go up to a bar and quietly ask the bar-tender to prescribe a drink for them.

" 'I don't know what I want this morning,' the drinker will begin. 'I'm suffering from heartburn.'

"The bar-tender promptly prescribes lemon and seltzer, or a gin ricky. The poor victim puts more acid into his already troubled stomach and wonders why the heartburn still pains him.

"You've noticed surely the lengths a drinker will go to keep from mixing his drinks and brands. He firmly believes that if he drinks more than one brand of whiskey, for instance, the same evening, he will have a bad morning after, or at least a worse one. He argues it out thus:

" 'Oh, crickey, what a headache! Let me think—what did I drink? In Smith's I had ten or twelve Bunter's and then we walked down to Jones', and there we switched the brand and had eight or nine more. That's it! We switched the brand. If I'd stuck to Bunter's I'd be feeling like a June morning instead of a December afternoon. Never again for mine!"

"There are many honest folks who do not want to drink much liquor and stick to milk punches because it is nine parts milk. After two or three, they insist that they cannot be under the influence because they have been drinking nothing but milk punches.

"I think most of the euphemisms come from a desire to avoid saying, 'Give me a drink of liquor,' or, in other words, 'Hand out a glass of poison.' Just now the popular one is, "Take a ball.' A few years ago everyone who asked put it, 'Have a smile with me.' Careless soul may say, 'Have a jolt,' or 'Take a jab,' but it is only the man from the west or south who comes out boldly with, 'Come and have a drink of liquor,' and it is the bar-tender in Red Dog, and not in the Broadway rum places, who says cheerfully, 'Name your poison, gents.' "—New York Tribune.

A SAILOR'S SERMON.

WHAT VICE ADMIRAL LORD CHARLES BERESFORD THINKS ABOUT DRINK—HIS REASONS FOR BEING A TEETOTALER—THE DEMORALIZING EFFECTS OF THE TREATING HABIT—NECESSITY OF TEMPERANCE TEACHING IN SCHOOLS.

Lord Charles Beresford, commander in chief of the British Mediterranean squadron, gave the most unequivocal personal testimony to the benefits of abstinence in a speech recently delivered at Gibraltar. He has been a popular hero since his exploit at Alexandria in 1882, when with a little gunboat he engaged one of the largest Egyptian forts. He was formerly commander of the channel squadron, and it was the fleet under his command which was recently sent by the British government to pursue the Russian admiral Rojestvensky during the crisis which arose after the slaughter of British fishermen by the Baltic fleet.

"When I was a young man," he said, "I was an athlete. I used to box a great deal, ride steeplechases and races, play football and go through a number of competitive sports and pastimes. When I put myself in training, which was a continual occurrence, I never drank any wine, spirits or beer at all, for the simple reason that I felt I could get fit quicker without taking any stimulants. Now I am an older man and have a position of great responsibility, often entailing quick thought and determination and instant decision, I drink no wine, spirits or beer simply because I am more ready for the work imposed upon me day and night, always fresh, always cheery and in good temper. I do not say that this regime would suit everybody because it suited me, but I do know it suited me and am certain that I was and am more successful without any stimulant whatever than I should be if I took stimulants.

"The teetotalers use a strong argument with regard to some sections of the community. There is no doubt that there are people who, if they drink a very little, must drink a good deal. The people I refer to should exercise their pluck and drink nothing at all. One of the most demoralizing fashions of the day is based on simple hospitality. A man meets a friend, and the first thing he says to him is, 'Have a drink.' The friend, not to be outdone, returns the compliment, and so it goes on until the man, naturally a sober man, by the tyranny of fashion and hospitality drinks more than is good for him. It would be a great boon if this fashion could be done away with and a new fashion spring up in which it would not be the custom to say to your friend, 'Have a drink.'

"Bad as intemperance is now, there is a tremendous improvement on what it was some years ago. When I first joined the service, about forty-five years ago, it was positively the fashion to be drunk—that is to say, men never came back to the ship after their leave unless they were intoxicated—and I myself have many and many a time seen men, perfectly sober, shamming drunkenness because it was the fashion. In those days men were not treated with that reason and common sense with which they are now treated; they were allowed ashore once in three months, and consequently had a big pay day. I like to judge others by myself, and I think

had I been placed in that position, having those high spirits which are born in Irishmen, I would have added other spirits, and have often been found in the condition which was the custom and fashion of that day. Now the men are treated with reason and sympathy, and they are allowed to go ashore whenever possible; the result is a tremendous and marked decrease in intoxication. In the fleet which I have the honor to command I let men go ashore on every possible occasion, and the privilege has been well repaid, as the leave breaking has been reduced almost to nil. The governor and the civil authorities inform me that they hardly ever see a man intoxicated in the streets, and the improvement is most satisfactory."

Lord Charles added:

"I do not believe that the real practical plan for creating temperance among our people has yet been tried. I believe that we shall never really get that temperance which we wish for until we have systematic scientific training in our elementary schools. Teach all our children, boys and girls, at the schools that healthy bodies make healthy minds and that health is the first important necessity for success, for cheery, chivalrous, manly dispositions, for taking with a smile the 'downs' as well as the 'ups' of life. Health is the first necessity for success in every department of life. Show the boys and girls at schools the results of drink; get firmly imbedded in their heads that the same horror ought to be attached to a drunkard as they attach to telling a lie, doing anything dishonest or anything unchivalrous or selfish toward their companions; show them the advantage of temperance and the disadvantages of drunkenness; show them all the charm that health brings and the contentment and success that go with it and the contemptible, sordid misery and squalor accompanying a life that is intemperate. Let them see that no one will ever trust a drunkard."

THE SLAVERY OF RUM.

Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and I believe all the rest acknowledge it in their hearts. And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!—Abraham Lincoln.

THE RELATION OF ALCOHOL TO INSANITY.

There can be little question that the excessive use of alcoholic stimulants is the bane of every civilized country. Despite the fact that undue

addiction to alcoholic beverages is now recognized as the most important factor in racial degeneration, and that strenuous efforts are being put forth to stem the tide of drunkenness, but little headway has as yet been made toward this end. In Europe, with the possible exception of Great Britain, the alcoholic habit shows no signs of decrease, while in the United States more alcohol in various forms is consumed than ever before. The most effective means of abating the drink evil is by educating the people to a knowledge of the dire results accruing therefrom. Articles from recognized authorities which prove that drink is responsible for many forms of disease are valuable with this object in view. In an article in the Post-Graduate for May, Dr. Joseph Collins states that the intemperate use of alcohol is directly or indirectly the commonest cause of insanity. In fact, it is so nearly the sole cause that if alcohol could be stamped out for a century insanity would undoubtedly shrink in prevalence seventy-five per cent. This statement includes the assumption that alcohol is the most potent cause of poverty; that syphilis, from which a well-defined form of insanity (general paresis) flows, has a direct relation to alcoholic intoxication; and that disharmonies of somatic and psychical development during the formative stages of the individual (that is, pathological heredity) are more directly traceable to abuse of spirituous liquors than to any and all other causes. The writer points out, however, that it is not so much the amount of alcohol that a person consumes as it is the individual who consumes it that stands in casual relationship to insanity. The personal equation must always be considered in studying the effects of drink. Among the forms of insanity directly traceable to the abuse of alcohol are Korsakoff's psychosis, confusional insanity, pseudoparanoia, acute alcoholic mania, and pseudoparesis.—Medical Record.

THE DRINK OF CONQUERORS.

Harper's Weekly, after giving statistics as to the amount of coffee, tea, and fermented and distilled liquors consumed in England, France, Russia, and the United States, says:

"A theory which was at one time viewed with favor by some ethnologists was to the effect that the people which habitually consumed the most alcohol, in either a fermented or a distilled form, were most apt to prove successful in the struggle for existence. According to this theory Christian nations should never experience any difficulty in vanquishing Moslems, nor the Russians in beating the Japanese. As a matter of fact, the conquest of Russia in the thirteenth century by the descendants of Genghis Khan, a conquest maintained for upward of two hundred years, was accomplished by a people that, outside of water, never drank anything but milk, either fresh or sour, or fermented in the form of kumyss."

THE BATH IN SICKNESS.

The daily bath is a necessity when in good health; it is even of more importance when our system is weakened and upset by disease. Anatomy teaches us that the little sweat glands of our bodies excrete about twenty ounces of perspiration, on an average, during the twenty-four hours; the importance, therefore, of keeping the pores open, and daily washing away the surplus not absorbed by air or clothing, is plainly visible. During an illness the machinery of the body is called upon to do double work fighting the disease, and we must give it all the help possible by keeping the skin in good working order.—Harper's Bazar.

FIVE-CENT RUM SELLER LECTURED BY COURT.

INDICATED THAT LICENSE APPLICANT OFFERED INDUCEMENTS TO BEGGARS—INFORMED OF HIS DUTY—ANOTHER SALOON MAN CHARGED WITH SELLING LIQUOR TO SERVANT GIRLS.

After hearing the case against William H. Byrne, proprietor of a saloon at the corner of Seventh and South streets, and who sells five-cent drinks of whisky, Judge Bregy, of the License Court, delivered a homily on the conduct of a bar.

It was alleged that Byrne's saloon was a lounging place for beggars and undesirable persons. D. C. Gibboney, secretary of the Law and Order Society, asked Byrne:

"Don't you offer special inducements to beggars in the shape of five-cent whisky?"

"We sell five-cent whisky," answered the witness, "but don't cater to beggars. Some persons will not drink anything but five-cent whisky."

Thereupon Judge Bregy said:

"If your license is not revoked and you escape this year, it should be a lesson to you to know that your duty is outside, as well as inside, your saloon.

TELLS HIM HIS DUTY.

"When a tavern becomes a nuisance to the neighborhood through the congregation of idle and undesirable persons, it is the duty of the Court to remove the tavern.

"It is your duty to keep the outside clear of such persons, and, if necessary, call the policemen to keep it clear. You chose the neighborhood. If it is a low neighborhood, you selected it knowingly, and if there were extra duties imposed you have to take them with the place or lose the license."

Because he regarded it to the detriment of neighboring households, owing to the fondness of servants for liquor, a witness against Herman

Speier, whose saloon is situated at 1621-23 Frankford avenue, objected. The witness declared that an automatic piano was kept in operation while the neighbors were compelled to lie awake at nights.

He declared that Speier sold liquor to servant girls, with the consequence that domestic work was neglected. Other neighbors corroborated the man. It also was testified that men and women were disorderly after quitting the saloon, and that young women were served with drinks.

CAUSED DISTURBANCES.

Even a policeman testified against Speier. He was Policeman Quicksall, of the Girard avenue station. He said he saw a mother seek her daughter in Speier's saloon, on March 4. The girl apparently was 18 years old, and she fought her mother.

Policeman Quicksall said the place was kept open all night, and that he had been called to quell several disturbances caused by persons who had imbibed too freely in Speier's saloon.

In their own defense, Speier and his wife blamed a man named Voight, who keeps an oyster saloon next door, for their troubles. They accused Voight of selling liquor to retaliate against Speier for selling cheap lunches. Voight denied the story.

AMERICAN LAWLESSNESS—LARGER NUMBER OF MURDERS IN GEORGIA IN ONE YEAR THAN IN BRITISH EMPIRE.

Anglo-Saxon reverence for law can hardly survive a trip across the Atlantic Ocean, according to John Martin, who was the Saturday morning speaker at the League for Political Education. When Mr. Martin first landed in the port of New York he had, it appears, some "paltry photographic materials" which he was so misguided as to "declare" on the blank handed to him for that ostensible purpose.

"I shall never forget," said Mr. Martin, "the surprise of the customs official when he looked at that paper. He practically told me that I had been a fool, but that since I was such a greenhorn I would have to pay the duty. I hope you won't ask me what I have done on subsequent occasions of a like nature."

Mr. Martin was talking about "American Lawlessness," and the same spirit which he discovered at the Custom House he found to be rampant everywhere else in the United States.

"In Colorado," he said, "there have been ten years of sporadic civic war; ten years of assaults, murders and dynamitings too hideous to detail. I have myself seen men hunted upon the mountains like partridges. Such things are done quite openly, and no one denies them. Yet in all this time there has not been a single conviction for an offence arising out of a labor dispute.

"This is the breakdown of democracy, and if these conditions are to

continue democracy can only be regarded as a system of government tempered by ready revolution, when property seems to be in danger. Comparisons, as Mrs. Malaprop said, are odorous, but in no country of Western Europe would anything approaching these conditions be possible.

As an indication of the general lawlessness of the country, Mr. Martin quoted the number of murders committed here.

"The United States," he said, "commits more murders than any European country except Russia, and more even than the "unspeakable Turk.' In the State of Georgia alone, according to the testimony of a Georgia judge, more murders are committed in a year than in the whole British Empire."

LIQUOR AND LONGEVITY.

At the annual meeting of the American Association of Life Insurance Examining Surgeons, Dr. T. D. Crothers, of Hartford, Conn., read a paper entitled "How Far Does the Moderate Use of Alcohol Affect Longevity?"

He maintained that recent scientific study has shown that alcohol is a depressant even in small doses, and that it disturbs the blood circulation and deranges the metabolism of the body. Experience, he said, proves that small quantities of spirits retard growths in animal life as well as in the vegetable world. Besides its poisonous effects, alcohol literally produces starvation. English statistics practically show that it increases mortality and diminishes longevity in from 25 to 40 per cent. of all cases.

Studies of heredity prove that the moderate drinker is a greater risk than the total abstainer and that his mortality is increased, the risk being increased with the amount of spirits taken. He claimed, also, that no other poison is so dangerous, both directly and indirectly, in diminishing the vital forces.

Whisky, even in moderation, is a heavy handicap for a young man. It bars his way to the best positions and hinders his advancement in the places he can secure. It combines the worst characteristics of an individual with the subtle power of a drug. It deceives with false promises and unfits a man for successful effort. Whisky is an enemy to everything that makes life worth living.—Banner of Gold.

WHISKY "GOOD" OR "BAD"—INGERSOLL'S EULOGY OF WHISKY.

I send you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and

shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dew of night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the "Harvest Home," mingled with the laughter of children. Drink it, and you will feel within your blood the star-led dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man.

Having seen the baleful results of whisky in almshouses, insane asylums, hospitals, prisons, and in the tragic deaths and more tragic lives of many boyhood and manhood acquaintances, and in the utter degradation and disintegration of families once wealthy and respected, we proposed the following as more true, if less rhetorical:

THE DIREFUL WORK OF WHISKY.

I send you some of the most wonderful whisky that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghosts of wheat and corn crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the raven.

Drink it, and you shall have "woe," "sorrow," "babbling," and "wounds without cause;" "your eyes shall behold strange women," and "your heart shall utter perverse things." Drink it deep, and you shall hear the voices of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; for "at the last it biteth like a serpent, and stingeth like an adder." For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may "put an enemy in your mouth to steal away your brains." And yet I call myself your friend.

ACTION OF ALCOHOL—WHY AND HOW IT MAKES A MAN INTOXICATED.

A SCIENTIFIC EXPLANATION OF A MUCH TOO COMMON PHENOMENON—"FURFUROL," A HERETOFORE UNKNOWN ELEMENT, THE GERM OF DRUNKENNESS.

"When alcoholic liquors are drunk the effect is, of course, first perceptible on the lips and tongue, then on the throat and stomach and after the lapse of a short time on the system in general," said a leading St. Louis chemist to a Globe-Democrat reporter.

"This effect is slightly irritant in character, the degree of irritation depending on the proportion of alcohol present. The more alcohol the greater the irritation.

"The first effect of liquor is a stimulating one. The heart muscle does more work; the blood courses more swiftly through the veins; the nerve centers and nerve fibers feel the stimulation, and the supply of blood to the brain is increased, thus stimulating thought, action and emotion.

"It is in this stage that men feel that glow of good fellowship which leads them to declare their love and admiration first for themselves and their own achievements and then for their fellow men.

"During this preliminary stage, when the system is under the stimulation referred to, there is a general sense of what the French so aptly term 'bien aise,' but for which the best equivalent we have is the phrase 'well being.' Not only are the physical centers uplifted, but often the moral ones as well. It is no uncommon thing to hear a man in his cups bewail his failures and firmly avow his determination to do better. This is due not so much to any personal equation on the part of the subject as to the decided stimulation of the brain, particularly those portions in which the centers of thought and emotion are seated. This stimulation is, of course, but temporary, though it may be prolonged for a short period by repetition of the dose.

"After passing through the digestive organs the alcohol enters the blood unchanged. Here, meeting with the alkalinity of the blood, the alcohol becomes acid and sets free the active principle of intoxication, which has been termed "furfurol.' In intoxication we have to deal first with ethylic alcohol, of which fusel oil has long been considered the most active element. Recent investigations have proved that it is a heretofore unknown element of this fusel oil which causes all the trouble. By a process of elimination this element has been separated and so recognized and named furfurol. It has also been found that this element is not separated or set free from the alcohol until it encounters a certain element in the blood for which it has an affinity. Therefore, while the alcohol is passing through the digestive organs, not having yet been passed on into the blood, and thence into the general circulation, it is only the pleasant features of a mild systemic stimulation which are experienced.

"Once the alcohol has passed into the circulation, however, the trouble begins. Under the stimulation already referred to the heart muscles have been working harder, the veins and arteries have expanded to accommodate the increased flow of blood, the brain and nerve centers have become more active by the stimulation being artificial and coming from without rather than from within; these organs, once the momentary stimulus fails, begin to flag, and all the effect is lost. It is just so that an engine making an unusual spurt of speed under extra pressure of steam slows down and finally stops when steam is withdrawn.

"It seems paradoxical that furfurol, a constituent of alcohol, should act the very opposite of alcohol. Prior to its entrance into the circulation we have seen that the effects on the body are pleasant when taken in small

quantities. When a large amount is taken it of course passes proportionately quicker into the blood, and its evil effects are more apparent. Being of a highly irritating character, it sets up a state of inflammation, more or less acute, in all the tissues with which it comes in contact. Passing through the veins and arteries, already expanded by stimulation, its irritating qualities cause them to contract, and so circulation is impeded. The delicate sheaths of the nerves also feel it and convey the sense of irritation to the brain, where it is impressed and recorded. This, then, is what brings about the irritable and quarrelsome stage of drunkenness.

"In subjects long accustomed to alcohol, of course, this element in time loses some of its power, and larger and still larger doses are taken in order to obtain the accustomed effect. The body tissues, having felt the irritation, strive to adapt themselves to it, but with very poor results. Should still more furfurol enter the system the irritation is increased to such an extent that the nerves are no longer capable of recording it. The poison—for it is an active poison—passes on through the circulation, benumbing every organ and every tissue it touches, until the victim falls into a state of stupor"

SWALLOWING DIRT.

This is by Bob Burdette, the well-known humorist: "My homeless friend with the chromatic nose, while you are stirring up the sugar in a 10-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get enough money to buy a farm. But there is where you are mistaken. For some years you have been drinking a good improved farm at the rate of one hundred square feet at a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,560 square feet. Estimating, for convenience, the land at $43.56 an acre, you will see that it brings the land just one mill per square foot. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that five hundred foot garden. Get on a prolonged spree some day and see how long it will take to swallow a pasture land to feed a cow. Put down that glass of gin; there is dirt in it—three hundred feet of good, rich dirt, worth $43.56 per acre."

ALCOHOLISM IN CHILDREN.

From the "Christian Standard."

"Alcoholism from nursing is a well-demonstrated clinical fact. The alcohol passes into the mother's milk, and numbers of cases of illness and

convulsions among young children have no other cause than the sometimes unconscious alcoholism of the nurse.

"In a school where the children were from four to six years of age, the teacher, giving a lesson on coffee, asked this question:

"'What do you put in coffee?'

"'Sugar,' answered several children.

"'Brandy,' said others.

"'Children,' said the teacher, 'brandy ought not to be put into coffee.'

"'I don't put mine into coffee,' spoke up a little tot; 'I do like mamma and papa; I drink it alone in my cup, after I have finished my coffee.'

"Then the teacher asked, 'Are there other children here who drink their brandy in their cups?'

"Five little hands were raised. And that was the usual proportion.

"Alcohol, in the form of brandied fruits, bonbons containing liquors, or rum-soaked cake, should never be given to children.

"We may often observe in nursing children nervous troubles akin to meningitis and having no other cause than alcoholic intoxication. But they may also manifest acute alcoholism in the form of drunkenness.

"Alcohol acts, then, in different ways with children. If the child is congenitally tainted by the poison, it may present a type of degeneracy that is in some degree due to the alcoholic poisoning of its ancestors. Alcohol can also lead to troubles that are more specially attributable to its hereditary influence, such as certain obsessions, night terrors, and particularly dipsomania. Finally, alcoholism in the parent gives rise to a disposition to the same trouble in the children."—Translation made for the Literary Digest.

MINISTERS' SHARE IN RUM TRADE DEPLORED—BISHOP POTTER'S DEDICATION OF SALOON.

"The Bishop's Beer Trust, of which Bishop Potter is the head, is interesting ministers throughout the country." With this announcement the Rev. Dr. Harvey Woods, of New York, delivered an address on "Man and Methods in Temperance Reform" before the Baptist ministers at Griffith Hall.

"Behind the Subway Tavern there is the almighty dollar," declared Dr. Woods. "Bishop Potter says it is the 'Poor Man's Club,' but it is the club that he clubs his life away with. The situation is gradually approaching that of England. In that country the clergy have $19,000,000 invested in the stocks of breweries. There are just 1,567 ministers who have shares in this business. In fact, a large number of the ministers are responsible for the increase of the liquor business there."

After talking at length on the disastrous results caused by liquor, and condemning politicians in general for helping to spread its path of destruction, Dr. Woods advocated a number of methods to arrest its progress.

The ignorance of the people, he declared, was one of the chief obstacles in fighting the evil.

"Nine-tenths of the anti-drink institutions," said Dr. Woods, "are humbugs. I am one of the old crew who still believe in fighting the curse in the Word of God."

At a meeting of the Methodist ministers in Wesley Hall the Rev. Dr. C. E. Adamson, who has just returned from Europe, echoed the sentiments of Dr. Woods. He also spoke of the ministers' interests in the breweries, and said that there are seven Methodist ministers now holding shares in London breweries.

AN AWFUL BUT TRUE INDICTMENT.

Protestant Episcopal Bishop Mackay-Smith, in a recent address to the Mayflower Society, said: "The increase of crime in this country at the present time depresses me, and I feel that it is the duty of the descendants of those sturdy and God-fearing Pilgrims to interest themselves in the work of reform. With the finest collection of laws in the world, we don't enforce them.

"It has become so in this country that when a man is put to death for murder the time is so long since the crime was committed that we forget about it, and all rise up and sympathize with him. At the time the crime was committed each would have been willing to be the executioner.

"A lawyer told me recently that for twenty-five thousand dollars I could commit any crime from murder down and escape punishment."

This is hardly overstated. Look at the condition in New York city. Even New Jersey, long noted for prompt and just punishment for proved crime, is so deteriorated that its Court of Pardons might almost be called the Culprits' Patron. It recently set at liberty criminals of the deepest dye, among them Titus, the infamous wretch who murdered brutally a female servant of the boarding school of which he was janitor. Justly did the Newark Daily News, one of the great newspapers of the country, say editorially that such clemency tends to the manufacture of criminals. If this effeminate tendency increases in New Jersey as rapidly as recently it has, the pardon or parole of those degenerates that bade fair to make the name of Paterson a stench in the nostrils of civilization (until their prompt conviction and sentence for a long term of years braced up the public mind) may be expected soon.

ENGLAND CUTTING DOWN THE EXPENDITURE FOR RUM.

Dr. Dawson Burns, who has for many years been one of the leading temperance stalwarts, has recently published his annual statistics of the

"drink bill" of Great Britain. It appears that in 1904 the people of these islands spent less than in 1903 by almost £5,000,000. This is an extremely welcome piece of intelligence. But what is even more welcome is to be told, by the same high authority, that the decrease has been going on annually for the last five years. "In 1899," he says, "we reached our climax in the matter of the consumption of liquor. Never before, in any year of our history, had we spent so much. But 1900 showed a turn of the tide, and every year since there has been a diminution on the previous year, so that in five years we have altogether knocked off from our drink bill some seventeen millions of pounds sterling. In 1899, we spent —let us say, wasted—£185,927,227, but in 1904 this had fallen to £168,987,165. Are we growing more sober as a people? On all grounds it is fervently to be hoped so. And yet encouraging as the decrease is, the facts are still sufficiently bad to make the nation humble and ashamed, and to spur the churches, all temperance workers, and even every good citizen, to renewed endeavor against the awful tyranny and the criminal folly of the liquor habit. The sum wasted in 1904, as given above, still means that Britishers spent last year per head nearly £4 on drink, or nearly £20 for every family of five persons. What innumerable families there are to whom this £20, kept in their own hands for other purposes than the satisfaction of an appetite which is at best artificial wherever it is not depraved, would mean a comparative affluence such as they have never yet known."

SCHOOLBOYS SMOKE CIGARETTES—DR. BROOKS ASCERTAINS THAT HABIT IS PREVALENT AND IS INJURIOUS.

That many boys attending the public schools of the city are addicted to cigarette smoking and that as a result they are behind in their studies and stand low in their classes has been ascertained by Dr. Edward Brooks, Superintendent of Schools. Measures to correct the evil will doubtless be taken by the educational authorities in consequence of a formal report to be submitted to the Board of Education by Dr. Brooks. Dr. Brooks's report will be compiled from postal card reports made by the principals of the various schools, of whom he made direct inquiries regarding smoking and chewing in the public schools.

Nearly all the school teachers have so far sent in their returns, from which it is statistically gathered that the percentage of juvenile smokers ranges from 1-10 to 25 per cent. in schools throughout the city, and that even in the lowest grades children in some instances seem to be confirmed smokers. There are also many who chew tobacco and some who smoke cigars. It is shown that in suburban sections of the city, where the pupils have more advantages for out-door sports than in the crowded sections, the percentage of smokers is considerably less than in the city proper. That, doubtless the lack of facilities to engage in open air amusements, promotes an appetite for cigarettes seems indicated from statistics which

disclose that in the slum districts and in the crowded sections of the city the percentage of those addicted to cigarettes is greatest.

The object of Dr. Brooks in instituting investigations of the smokers in public schools was to learn the relative standard of work done by those who smoke and those who do not use tobacco. From the returns so far made, it is shown that boys who smoke stand lower in their classes than those who do not. It is expected that soon it will be learned just how many of the 76,368 boys in the public schools smoke. It is already known that the number will be greater than had been expected.

ALCOHOL IN THE ARMY.

No one evil agent so much obstructs this army in its progress to that condition which will enable it to accomplish all that true soldiers can as the degrading vice of drunkenness. It is the cause of by far the greater part of the disorders which are examined by courts martial. It is impossible to estimate the benefits that would accrue to the service from the adoption of a resolution on the part of the officers to set their men an example of total abstinence from intoxicating drinks. It would be worth 50,000 men to the armies of the United States.—General McClellan in 1862.

CURRENT TOPICS.

THE VOICE OF AUTHORITY.

A great many young soldiers who are not accustomed to drink, contract drinking habits at these canteens and are ruined.—Surgeon-General Sternberg.

* * *

I have always been strongly opposed to the canteen system or the sale of intoxicating drinks of any kind on military reservations and opposed it until absolutely overruled and required to establish a canteen at my post. I consider it demoralizing to the men, besides impairing seriously their efficiency.—Major General Shafter.

* * *

I do not believe that intoxicants should be handled by the army, except as medicine, nor do I find that beer is any more necessary for a soldier than it is for the employes of any great corporation, and I find that retail beer saloons are just as much a nuisance on a reservation and called a "canteen" as they are outside and called a saloon. The army of the United States is not composed of drunkards and we are not at a loss as to how to

cater to the beer-drinking appetites of the few who do want it.—Colonel P. H. Ray.

* * *

I trust the Government will not by law carry liquor to the soldiers and then by another law tell them that if they get drunk the Government will, by still a third law, severely punish them. Beauty, cards and drink have destroyed many great armies. They have largely contributed to the destruction of the Russian army to-day. May they not destroy the people and army of the land of my birth!—Inspector-General Noel Gaines.

* * *

I have not changed my opinion in regard to the advisability of keeping liquor out of the army, and the inadvisability of restoring the liquor feature to the present army canteen. The army is better off without it, and in fact, in that respect, is better than it has ever been before, although I am aware that an effort will be made by the liquor trust—not by the saloon-keepers—to have it forced back into the army.—Lieutenant-General Nelson A. Miles, November 14, 1904.

* * *

The canteen stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and as a convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger. The canteen system resolves itself, in my opinion, into this question: Is it best to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards?—Brigadier-General Daggett.

AGAINST THE CANTEEN.

A correspondent in the Public Ledger has the following:

The annual reports of the Judge Advocate General of the Army, George B. Davis, are the highest and most conclusive authorities as to the effects of the canteen. These show that in those years in which it has been permitted the number of court-martials for drunkenness, other misdemeanors and crimes has been much greater than in those in which it has been abolished. This should settle the question with all fair-minded persons. Official records are always to be preferred to individual imaginings, opinions or assertions.

No wonder, then, that such experienced and distinguished generals as Miles, Wheeler, Shafter and Howard have been outspoken and persistent opponents of the saloon feature of the regimental post exchanges, and that Generals Henry, Ludlow, Boynton, Rochester, Bliss, Stanley, Carlin, Wilcox and ten others have expressed themselves as in agreement with these eminent men, as have also forty-five colonels.

They unite in maintaining that the regimental saloons greatly increase the number of the victims of the drink habit in the army and multiply the number of the soldiers who frequent saloons and still more disreputable places on pay days and other "days off."

"Fighting Joe" Wheeler fought as bravely against the canteeners when the evil existed in the army as he did against the Spaniards. The position which he has persistently maintained in public and in private has been: "I am utterly opposed to soldiers being sold intoxicating liquors, and I believe that every effort should be exercised to remove the temptation of such dissipation from them."

A large majority of the members of both branches of our national legislature have taken the same view, and have voted to abolish the evil. It is devoutly to be hoped that it will stay abolished, notwithstanding the ill-judged efforts of some to restore it.

Those who advocate the restoration of the army saloons take good care to avoid all reference to the testimony of the distinguished military men we have named, and especially are they silent about the all-important and the altogether-conclusive records in the office of the Judge Advocate General of the Army. In General Davis's latest report, which covers the first year of the abolition of the canteen, it is shown that there were more than one thousand fewer trials by court-martial than in the previous year, and the General says that the conditions of the military service are much better.

The Surgeon General of the army in his latest report says that there is improvements in the health of the soldiers, and that the hospital patients during the year were more than two hundred per thousand fewer than during the year preceding. Those who, with a knowledge of these facts, are pressing for a restoration of the physically and morally debasing saloons must have some other reason for their action than the welfare of the soldiers. Charity, however, leads us to believe that some of the friends of these drinking resorts in the army lack information, and have been misled by designing men.

REV. JOHN LIGGINS.

Ocean City, N. J., December 20, 1904.

THROWING VOTES AWAY.

JOEL SWARTZ, Devon, Pa.

Who will throw his vote away
On the next election day?
Who will blindly sacrifice
What all freemen greatly prize,
The high prerogative to say,
Who shall rule and who obey?

The ballot, rightly understood,
Represents the patriot's blood;
At no less a sacrifice,
Do we hold the sacred prize;
Shall it, then, be bought and sold
For a price in sordid gold?

He who slavishly would toss,
At the bidding of a "Boss,"
Such a sacred pledge of power,
In the crisis of an hour,
When the nation's woe or weal,
Every ballot's weight must feel,
Is a voter of such kind—
Is so sordid and so blind—
That it were but just that he
Wear the brand of slavery;
For who votes his "Boss" to save,
Is a craven and a slave.

But are ballots cast in vain,
Which cannot success attain?
Are those only worth our heed,
Where the candidates succeed?
Are those others thrown away,
On the grand election day,
Which for want of numbers fail,
In the contest to prevail?

Yes, if men must wait and guess
Till instructed by success,
At the closing of the fight,
Who was wrong and who was right;
Then the tally sheets must say
Who have thrown their votes away.

But if in the freeman's hand,
The ballot for his conscience stand—
For his best of heart and brain,
And not merely party gain;
If the ballot on the whole,
Shall express the voter's soul;
Then, not failure or success,
Shall the ballot's worth express;
And no counting board may say:
"This man threw his vote away."

If, while counting, we could weigh
Votes cast on election day—
Weigh in holy Freedom's scales
What comes short and what prevails,
Then we should not have to guess,
By defeat and by success,
Who, upon election day,
Saved or threw his vote away.

—J. S.

PARTISANSHIP'S PRECEDENCE OVER REFORM.

To the Editor of "The North American."

The Philadelphia clergy are in an uproar. They are sorely distressed about the moral welfare of the city. They are after those in municipal authority with a "big stick." The only difference between their weapon and that of Christ's when he cleaned out the temple is that he used a lash while the modern reformer relies on prayer.

There is no question as to Philadelphia's needs when it comes to house-cleaning of this character. The question in my mind is, are the methods reasonable and intelligent that are being pursued by the orthodox Christian ministers? When you look for the cause of existing conditions you are led to the polls at your late municipal elections. The voters of Philadelphia are responsible for the election of their Mayor and other officials.

In spite of repeaters and ballot-box stuffers there is an overwhelming majority of good people in Philadelphia to elect any reform ticket if they are so minded. But in politics as in religion, a man will be a partisan before he will be a reformer. So a man will be a Baptist or a Methodist before he will recognize religion on general principles. Now, if the cause for present conditions is found in the voter why not reform him instead of praying for the Mayor? Instead of asking God to change his immutable laws in favor of Philadelphia why not belabor your congregations with sound common sense lectures on their duties when they go to the polls?

God will not do for Philadelphia by miracle what its citizens can do themselves by exercising common, every-day business sense.

Then again, why pray that Philadelphia be made a Christian city? Is it not a recognized Christian city already? The vice in question is there, in spite of Christian efforts. Does not all this reflect on the efforts? Why not pray for a moral city irrespective of creed or religion, if there is any efficacy in prayer? S. D.

Slatington, Pa., March 2.

MUST HAVE BEEN HERE.

From the "Cincinnati Enquirer."

The names of 8,000 dead men are said to have been on the registration lists in Denver. Philadelphia is still ahead. There are many registered names there that belong to neither the living nor the dead.

UNCOMPROMISING CO-OPERATION

Editor "New Voice."

There cannot be too much uncompromising co-operation nor too little compromising co-operation of Prohibitinists with their allies. Jehovah co-operates with Satan all along the line. But his co-operation is so reserved, discriminating, uncompromising, and subordinating that heaven is promoted and hell balked every time, and Satan transformed, as completely as unwillingly, into a mere servant of Jehovah.

In immature temperance sentiment there is evil as well as good. Shall we co-operate with both the evil and the good to the furtherance of the evil alone by acquiescing in the evil in a vain attempt to promote the good without offending the evil? Or shall we co-operate with both the good and the evil to the furtherance of the good alone by antagonizing the evil in defense of the good?

Compromising co-operation with the Anti-Saloon League is far more dangerous than the most uncharitable opposition thereto. There is good as well as evil in the latter, but evil only in the former. Compromise, minimize, demise! "Fusion, confusion, diffusion!"

The attitude of Prohibitionists toward the Anti-Saloon League should be aggressively co-operative. The League is the worst enemy, as well as the best friend, of the Prohibition party. By attempting the impossible feat of destroying the saloon by reforming saloon politics it has constituted itself a bewildering bundle of colossal contradictions. It is a training school for Prohibition; it is also a hospital for healing sore consciences. It is a recruiting camp of the Prohibition army; it is also a seductive side-track for would-be Prohibitionists. It is a Prohibition party vestibule; it is also a Republican party annex. It is a dangerous rival, as well as a powerful ally, of the Prohibition party. It merely maims the little local liquor Amalekites while fighting for, instead of against, the great king Agag of the general traffic. Its right hand slyly slips the whole pound out of the plate of Prohibition while its left hand ostentatiously tosses the farthing in. With superficial friendship it masks, even to itself, more or less unconsciously but none the less really, its essential hostility to the only genuine Prohibition—the only Prohibition that can ever really prohibit anywhere—national prohibition with a national Prohibition party behind it.

Let the party make it reasonably easy for the League to vote the Prohibition ticket in Ohio this fall; but if the party in the Buckeye state the coming election allows itself to be belittled and degraded into a mere conductor of non-partisan local-option lightning, it will in the end, in every

state, at every ordinary election, make it easier for men to vote wrong.

Leniency toward the unfaithful is injustice to the faithful and ruin to the unfaithful. If false souls are equally honest with the true, vice is just as honorable as virtue.

"The New Voice" policy of co-operation with all the enemies of the saloon is very laudable but considerably overworked—especially when it tried to place a Republico-Democrat at the head of our national ticket and when it essayed to merge with the *American Issue* to work up a fusion of the Prohibition party and the Anti-Saloon League. Your theory of co-operation largely overlooks the fact that all the enemies of the saloon who are not more friendly than hostile to the saloon are inside the Prohibition party.

Yours for uncompromising co-operation,

WM. H. WILGUS.

Mt. Sterling, Ill.

THANKSGIVING SUGGESTIONS.

DR. SWALLOW'S IDEAS IN CONNECTION WITH RECOVERY OF MCKINLEY.

HARRISBURG, PA., Sept. 12.—This evening Rev. Dr. S. C. Swallow, who became prominent through his efforts to reform the Pennsylvania State government and who is identified with the Prohibition party in this State, sent a letter to Vice President Theodore Roosevelt, in which he says:

"It was reported that it has been left to your judgment to designate a day of national thanksgiving for the recovery of President McKinley. In this all good citizens will join with glad hearts. May I venture the suggestion that you couple with it the idea of humiliation and prayer for God's forgiveness for the disgraceful surrender to boss rule of some professedly independent politicians for the honors and emoluments of office; for the brutal Philippine war, for the indifference of our best citizens, morally considered, to Government affairs; for the corruption of the ballot-box; for the dominancy, with Government consent, of the corporations, trusts and syndicates over individual rights; for the inexcusable conflict now being waged between capital and labor, and the suffering it entails; for the race war which shoots, stabs or burns black men without trial; for the complicity of the Government, with Executive sanction, in a business that produces three-fourths of the criminals of the country, including assassins; for the prevailing gambling mania that jeopardizes the highest interests of a great people; and for the national sins that leap up to assassinations, and, unless repented of and forsaken, will end in the disintegration of our beloved Government."

ONLY ONE OPINION POSSIBLE.

Charles M. Sheldon, D. D., the author of 'In' His Steps," who has been for fifteen years a pastor in Topeka, Kan., has expressed himself con-

cerning Bishop Potter and his grogshop in the following rational way:

"Your letter has just reached me in Colorado Springs. I have been absent on a camping tour in Arizona where letters could not reach me, and this is the first opportunity I have had to reply.

"I should have been more than glad to respond to your request. There is only one opinion possible for me to hold concerning Bishop Potter's attitude on the saloon question. I do not think a saloon can be reformed, and I do not think that high-minded, moral men outside the church, or in it, can run saloons. The whole thing, it seems to me, is entirely a blunder on the part of any man who thinks the liquor business can be made respectable. From my own experience in Kansas for fifteen years, I am ready to say, in spite of what Bishop Potter says about the hypocrisy of temperance legislation, that no law has done the State of Kansas so much good in material and moral ways as the temperance law. The people of Kansas to-day owe more to the prohibitory amendment for their prosperity, for their peace and happiness, than to any other law on the statute books, and the law is practically as well enforced in two-thirds of the State as any other law.

"In my own city of Topeka the overwhelming sentiment of the church members, the newspapers, the business men, the best lawyers, all the school teachers, doctors, and citizens generally, it in favor of the law and its enforcement, and the city itself is practically without any saloon or gambling house at the present time. There is only one way to reform the saloon, it seems to me, and that is to abolish it. The best club for the poor man or the rich man is his own home. You cannot make a saloon a club for any one, and it is a great grief to thousands of earnest men and women, who are doing what they can to abolish the saloon, to have a man like Bishop Potter stand up and defend it.

"When the brewers' publications like the "Wine and Spirit Gazette," which is sent me from time to time, quote, as they do, sentences from Bishop Potter's public addresses favoring moderate drinking, it seems to me there is something vitally wrong with the position held. I have never known any drunkards who became drunkards by beginning to drink excessively, but I have known a good many who began by moderate drinking. The whole thing is a fallacy from beginning to end. I am very glad to go on record without any equivocation in this matter. I have only one opinion, and it has not changed after fifteen years' residence in Kansas. I do not see anything but evil, and only evil, in the saloon as an institution, and I believe that society in general and the world at large would be infinitely better off if the whole thing were abolished completely."

EVERYBODY'S ENEMY—COMPARED WITH WHISKY, THE WORST MAN IS HARMLESS.

Tell a young man that a certain person is dishonest and he will look out for him.

Show the young man that this dishonest person is shrewd and un-

scrupulous, that he overcomes prejudice with misrepresentation and false promises, but that his sole purpose is to ruin and destroy, and he will have nothing to do with him.

Convince him that this unscrupulous person wields a mighty power, but that his power is all for evil; that he works incidiously and industriously, but his work is all in one direction and for one object, the humiliation and degradation of others, and the young man will shun and despise him.

Prove that through some subtle influence this dangerous person gains control of good men, but that his power is a withering blight that wrecks homes and ruins happiness, and there would be such a feeling of indignation that he would be driven from the community.

But there is an enemy compared with which the power of the worst person in the world is weak and harmless. This enemy is whisky.

When an individual seeks to injure you he may do his utmost of damage, but he cannot take away your reasoning power, your ability to cope with discouraging situations. Whatever happens, your brain is clear, and you are able to plan some way out of the difficulty.

But when whisky is the antagonist you stand to lose in every conflict. You haven't an argument left in any controversy. Whisky paralyzes the judgment and destroys the will power. It deceives its victim with egotistic fancies and gives him a false idea of his own importance.

Whisky blunts a man's sensibility and makes him forget his duty to his family. It brings desolation and misery into his home. It destroys his ambition and ruins his finances, and then when all is over, when it has done its worst and friends and home and fortune and position are all swept away, and in sheer desperation the man would break away from the enemy that has caused his undoing, he finds that he may not go. He may break the chains that years of delusion have forged.

Possibly he doesn't understand this. When he is sober enough to understand anything he doesn't see how it has all come about. When he commenced drinking he had no thought of making trouble. He drank a little for sociability, then he drank for stimulation—he thought whisky made him feel better—or perhaps he drank for inspiration or for courage —he thought he could do better work; but, whatever the cause, he didn't mean to ruin his life or wreck his home. Neither does any man when he begins the pace that leads to inebriety.

There is need of more educational work along the preventive lines of temperance. As has been said in these columns before, it sometimes is difficult to convince a young man that moderate drinking is a vice when he can point to respectable men who are moderate drinkers. But all young men should understand that, whether moderate drinking is a vice or not, it is always a danger.

For one man who fixes a limit to his potations there are scores who become drunkards. And even if one could be sure he would keep to his limit, what is the advantage of drinking at all?

THE CIGARETTE BUSINESS IN OTHER COUNTRIES.

In Spain, Cuba, Mexico and some countries of South America, the women smoke as well as men. The people of these countries make the cigarette very quickly, a pinch of tobacco, a paper, a twist, and it is made. These are considered the best. The machines which make the cigarette are for the most part, of American invention. Most of the smoking tobacco now used is made in Virginia.

The Russian and Turkish cigarettes are made by hand. The poorest tobacco costs 1s. a pound, and the best L1. Each manufacturer has his own secret for the perfuming of the tobacco. The Turkish highly perfume theirs. The French make the strongest cigarettes. The odor is enough to take one off his feet.

Since 1891, the cultivation of tobacco has been prohibited in Egypt. When tobacco was first discovered, England, Austria, Russia, Turkey and Switzerland passed a law prohibiting smoking. In Russia and Turkey, one was not allowed to smoke under penalty of death. Since then, this law has been repealed.

Smoking is both a costly and dangerous habit. Great sums of money are spent yearly for the use of tobacco. The smoking of the cigarette is the most dangerous of all, and people who use them to excess have what is called a tobacco heart

The cigarette habit is a recent form of intemperance that is proving itself so destructive to bodily strength, mental keenness, and moral character, that our educators, our business men, and our public officials are declaring they will not employ persons using tobacco in any form.

John Wanamaker, nearly all railroad magnates, the army and navy, and all first-class business people will not employ those who use this form of poison. The first question the business man asks an applicant is, "Do you smoke?" and then he will look at his forefinger to note its color. If yellow, he does not want you, for he knows the badge of the cigarette fiend.

The public and private schools do not want students who smoke. Out of 412 boys examined by the naval enlisting officer only 14 were accepted. Out of the 398 who were left, most of them failed because of their tobacco hearts.

I have known boys who smoke and they told me the result was their brains were weakened, they had lumps on the neck, and some even said they had cancer of the throat from it. General U. S. Grant, one of our best men, died from cancer of the throat due to excessive smoking. When the smoke enters the body it irritates the membranes of the throat, dulls the brain, vitiating the blood which should go bounding through the veins.

There are persons hired to go around the streets and gather cigar and cigarette stumps, and these are made over again into the cheap and popular brands, which a good many boys smoke. This is a filthy habit. Many diseases are thus contracted.

The cigarette contains a narcotic, which is poisonous. It has the power to put one to sleep. A person always feels sleepy after smoking. Athletes

in training are not allowed the use of tobacco in any form, it injures the internal organs and makes the user short of breath.

This should have followed the issue for a new political party, which shows that other nations have the right idea regarding tobacco, but fail to carry out their good ideas. They succumb to the influences of graft and greed by taking the advantage of an acquired appetite. This proves that the nations named therein have a high regard for the protection of their people; but like an individual, give way to temptation in the time of the most extreme need, and wait like a man who has become addicted to strong drink. Then he collects all his power to release himself from destruction. The young man may be ignorant of the injurious effects because he is not paralyzed as if he had taken a dose of strychnine; but the rulers of our government are not ignorant, and they will let the young man slowly poison himself and so affect his brain that his reason powers will be in defiance of the penalties of committing a crime and they do rash deeds without any hesitancy whatever. I can recall three cigarette fiends—one by the name of Woodward, who was convicted and hung for poisoning two boys with adulterated candy. One was the son of the leader of Jennings' band, who, at the recent Fourth of July, was playing national airs. How sad the father must have felt at the thought of his son's death by the promoting of such a pernicious practice.

I can also recall many residents of Camden and others of the Eli Shaw case, as he was a noted cigarette smoker. The public believed he was guilty of shooting and killing his mother and grandmother. This cost the county over $10,000, and they could not bring sufficient proof to convict him. The writer recalls a young man who resided at Bay Shore, Long Island, a noted cigarette smoker, who shot his own mother while riding in a carriage. He was convicted and hung for the crime. I could show hundreds of such cases, to say nothing about those who commit suicide, because of some small imaginary trouble and do not have sufficient brain force to reason. Because of these incidents the Government should not be less reluctant in preventing them than from preventing a person who has some mental derangement from committing some crime.

Read the subject, "Tobacco on the Brain," page 229.

TESTIMONIALS.

Mr. S. B. Goff.

Dear Sir: I notice with pleasure your publication and remarks on the evil effects of tobacco and hasten to add my experience. I learned to use the weed when a mere child, because I wanted to do the things my father did, and seemed to enjoy. I used it imtemperately all my youthful years. When twenty-two years of age I enlisted as a soldier in the Civil War. There I increased the quantity and quality until after the battle of Antie-

tam, when the surgeons pronounced me worthless as a soldier and I obtained my discharge on account of heart disease. I returned to my home and continued to smoke, but much less than before. I re-enlisted, passed the examination, and served until the war closed, in 1865. I then weighed 160 pounds, was six feet three inches tall, and in very poor condition physically, nervous and sick. While smoking a good 25-cent cigar I reasoned thus: This is an expensive luxury; it injures me; it is a bad example. I have no right to spend my money in this way. It is wicked for me to injure my health in this way. Every boy will cite me as a minister of grace and truth in order to justify himself and silence his parents while he forms the filthy habit. I opened the window, threw away the cigar, and said," I will never touch nor taste the weed again while I live." The courtship ended there and then. I gained ten pounds a year for twelve years, have never had any trouble with my heart since, and for forty years I have lived a clean life and have been free from slavery of this habit.

H. W. BOLTON,
Absecon, N. J.

July 8th, 1905.

Mr. S. B. Goff.

Dear Sir: During our conversation regarding those who use tobacco and its effects, which I remarked that my father lived to be ninety-six years old, and was a total abstainer all his life, except the time he attempted to learn to smoke, and it made him so sick he never attempted trying it any more, and as you inform me you was writing a book on a subject, and was desirous to have such a statement, I feel it incumbent on my part for the good of those who have any may perchance become addicted to such habit by making the statement that he also was a total abstainer from the use of any intoxicating liquors. I believed the abstinance from them was the great cause of the enjoyment of his good health and his long life, and I only regret that I have not followed his example by abstaining from the use of tobacco, as I am not enjoying the best of health. Whether it be due to the use of tobacco or not, I attempted to quit its use, but it so distracted my nervous system that I resumed the habit again, and I assure you if I had never contracted the habit I would never begin its use with the knowledge I have of its evil and injurious effects which it has on the system, and for the best wishes to all young men, I will say never contract the habit.

CHAS. H. GARDNER,
3218 Norris street, Phila., Pa.

HOW ONE MAN GAVE UP TOBACCO.

At the time of my conversation I had been using tobacco—and in no very moderate way—for more than twenty-five years, both chewing and

smoking. In a very few days after I came to the Lord I was made to see very clearly that for me the use of tobacco was wrong, and I must give it up. I did so at once and have never used it since.

I was convicted at a noonday prayer meeting at Farwell Hall, in Chicago. At the close of the meeting I went into Revell's book store, underneath, and bought a Testament. For years I had carried my tobacco in my left hip pocket. I took out my tobacco box and put the Testament in the same pocket. On reaching home I gave the tobacco box to my wife, and said:

"Keep this until I call for it."

She smiled as she took it, and said:

"Going to swear off again, are you?"

"No, I'm not going to swear off," said I, "but you may keep the box until I call for it."

"Well, you will be back after it before the week is out," returned my wife.

You see, she knew me, for I had often tried to give up the habit, but had never been able to do it. But I soon found that there was a great difference in trying to do a thing in my own strength and in the strength of Christ. My wife has now kept that box for nearly twenty years, and the same tobacco is in it yet.

Giving me deliverance from tobacco was the first great thing the Lord did for me in my Christian life, and this has made it easy for me to look to Him for all needed help ever since.

When I would be engaged in writing and lost in thought, my hand would occasionally go to my hip pocket, feeling for that tobacco box, and out would come the Testament. I would open it and read the first verse my eye fell upon, and then mark it with a pencil. All Scripture was so full of meaning to me that I would fall into meditation over the verse read, and forget all about the tobacco.

The first thing I knew I was not only free from the filthy habit, which had so long enslaved me, but my desire for it had been changed into disgust, which remains even unto this day, so that a return to it was unthinkable.

Next to opium there is probably no habit harder to give up than tobacco, and every man who has had experience with it knows it. The drunkard gives up his drink easier than he does his tobacco.

When the ark of God was taken into the house of Dagon (1 Sam. 5. 4) the idol fell down and broke off his head and both hands, and this is exactly what happened in my case. It is always so. Look to God for deliverance from your idols, and down they will go. Try putting a Bible where you keep your pipe and bottle.—Elijah P. Brown, in Ram's Horn.

Christianity is still a virile force in the world, as may be seen in the present status of one of the younger Christian organizations, one, indeed,

which was born within the present generation. The Salvation Army, though only about a quarter century old, has now three thousand seven hundred and seventy-three officers, cadets and employes. Nine hundred and eighty-three corps, outposts, slum posts and social institutions. Ten thousand five hundred and eighty accommodations in social institutions. Nine hundred thousand dollars expended annually upon the poor of America, exclusive of farm colonies. Three million annual provision of beds for the poor. One hundred industrial homes, wood yards and stores for the unemployed. One thousand and fifty accommodations (finding daily work for the unemployed.) Three hundred and fifty thousand dollars annual income from their work. Fifty thousand found outside employment. Three farm colonies. Two thousand eight hundred acreage. Five hundred and thirty colonists (men, women and children). Twenty-one rescue homes for fallen girls. Two thousand six hundred and thirty-five girls passed through yearly. One hundred and sixty babies cared for in rescue homes daily. Five hundred passing through annually. One hundred and fifty accommodations for children in day nurseries. Two hundred and fifty children settled in colonies with parents. Three hundred thousand persons annually provided with Christmas dinners, clothing and toys. Such a record is monument enough for the old general who is approaching the reward for his great labor.

ELEVENTH COMMANDMENT OF COMMERCE.

[*By L. G. A. Copley**]

The eleventh commandment for the young business man is, Thou shalt not drink. Business and tippling do not agree. More and more it is being recognized as a fact that the brain of a successful man must not be fuddled with alcohol.

A young man from St. Louis made a business call upon a gentleman of Kansas City in his office. After partly finishing the business in hand, they started out together for lunch.

"Let's take something," said the St. Louis man.

"No," said the Kansas Cityan, "I thank you, but I have to keep my head clear for business."

These men may not have been typical of their respective localities; yet we can but think that the great brewing interests of St. Louis have had a tendency to make drinking popular among the business men of that community.

The Kansas City business man rung true. Kansas City men, as a rule, do not drink in business hours. Many of them do not drink at all. None

*Mr. Copley is the Kansas City manager of the Rocky Mountain Securities Company of Denver, a man of affairs, and one of the busy *business* Prohibitionists of the mouth of the Kaw.

of them want tippling employes. A canvass of the banks and the large financial institutions of Kansas City reveals the fact that no employee is wanted who drinks. Nay, such a one has little chance to hold his position long.

A prominent business man said the other day: "We would not under any circumstances employ a man that drinks; neither do we want the cigarette fiend. Our funds are too sacred to be trusted in their hands. They may seem to do well for a time, but we feel that their character is being underminded and some day will give way."

"You can say for us," said the cashier of a large savings bank, "that we will not keep any clerk in our bank who is known to frequent the saloons or the race tracks. We have lost money by an employee who was accustomed to betting on the races. We have no young man in our employment who drinks and no such can get employment with us if we know it."

If four thousand employes of the great St. Louis street railway system have been warned that they must not loiter about saloons, even when off duty, because they will not be in fit condition for their work if they have two or three drinks in them, much more is it necessary that the great army of young business men be warned that liquor will unfit them for their more delicate tasks.

Under the influence of a drink or two their enthusiasm may get the better of them, their judgment become unreliable, and their will power become irresolute. Thus they become utterly incompetent for the transaction of the important business entrusted to their care. "When the wine is in, the wit is out."

What is true for Kansas City is true for the whole Anglo-Saxon race. If a young man is training for a business career, it is imperative for him to avoid the three furies—liquor, gambling, and the deadly cigarette.

TARIFF DEFINED IN A NUT-SHELL—FOR THE LABORING MAN.

As no one can dispute the fact that labor is the source of all support and wealth—therefore nothing can exist without labor; and it is impossible to protect the wages of the laborer by a protective tariff, while we have imported labor. If wages are higher in this country than in other countries, they cannot remain so under our present system of government. No labor union will be able to withstand the pressure from the outside surplus labor. The only way to keep the labor market up is to put a tariff for revenue on every head of imported laborers. We have been importing laborers faster than the need; and by the invention of many improvements in machinery have produced this surplus labor. The wage question must be settled; because of the fear of competition: one factory may be

producing goods at less cost than a neighboring factory—caused by reduced wages.

The question arises, is it not time for the Government to legislate on the immigrant question, for self-protection? We have welcomed to our land fifteen millions of people in the last twenty years; and it is my belief that we have about as many anarchists and communists in our land as the Plymouth Rock founders will or can christianize to more moral habits. As we all know from past history, the only safety to our Government is to maintain the principles of Christianity. Besides, would it not be political economy? as we have now about one million of laborers idle from year to year. This extracts from the nation's wealth about $300,000,000—as they must be supported by their friends or charitable institutions. Besides, the loss of labor of employes if saved, would add to the nation double that amount.

This hard problem with many others it is expedient that our wise statesmen should look into, and not let the consumption be greater than the income. Read the Emigrant Question on page 213.

ANTI-NARCOTICS.

Dear Fellow Workers: I have not yet heard from every County Superintendent; but I am sure they are not idle, but doing something to keep the subject before the public. The spring institutes are already preparing programs. Try to have a place for the presentation of the Department of Anti-Narcotics. A paper, a few items from the daily papers or a brief address.

ITEMS OF INTEREST.

Charles Shuler, proprietor of a candy store in Cincinnati, was arrested and tried for selling cigarettes to boys. At the trial sworn testimony showed that boys ten and twelve years of age played cards, smoked cigarettes and drank beer.

Madisonville, Ky., has for years made a determined fight against cigarettes, but never before has such an important step been taken as has just been made.

The Reinecke Coal Mining Company, which employs about two hundred men, has issued a book of rules governing employes. One of the rules makes it a penalty subject to a fine for an employee to use cigarettes.

Probation Officer W. C. Johnson, of Kansas City, said: "Cigarettes cause nearly all the down falls among youths. In many cases where a boy breaks into a store the first thing he steals is tobacco. Out of 150 boys who have been taken into the Juvenile Court, 95 per cent. were cigarette smokers."

Three of the largest cigarette factories are located in the City of Mexico.

In the largest of these cigarettes were manufactured at the rate of 12,000 per minute. Last year the sales of these factories amounted to three million, seven hundred and seventy thousand dollars. Ten years ago the sales amounted to one million, showing a big increase in consumption.

The Idaho Legislature has a bill to prohibit cigarette smoking, and the Senate listened to expert testimony and arguments regarding the practice which were so convincing that that body in committee of the whole committed itself to the passage of the Anti-Cigarette bill.

Fairview, N. J., Board of Education has declared war against the cigarette.

A bill has been introduced in the Minnesota Legislature to forbid the sale of patent medicines containing alcohol, and also the sale and production of cigarettes, cigarette papers and their substitutes.

Yours, in the service,

M. SOPHIA HOLMES.

ALCOHOL AND VICE—CAUSE AND EFFECT.

To the Editor of The North American.

In all the present agitation about vice there is very little, if any, special mention made of the one obvious maintaining cause—the unrestricted use of alcoholic liquors. The discussion of possible methods of suppressing the criminal effects of the liquor traffic is like trying to find remedies for the inevitable train of diseases due to the public use of a polluted stream. The only reasonable, permanent preventive and cure is to stop the pollution, or, at least, reduce it to a harmless minimum.

That the liquor traffic is the polluting cause of both body and mind, resulting in most of the various social miseries, wrongs, evils and crimes among all classes, is well known to many, even to those who are themselves victims of it; for there is very rarely vice and crime without the accompanying liquor habit.

One might review in detail the various diseases of the stomach, heart, kidneys, liver and lungs, with their many complications, due to a greater or less habitual use of the various forms of alcoholic beverages; but the one organ of the body where all the harm begins—and ends—is the brain. Given to man for highest thought, intended to be developed as the motive power of perfectly controlled action, yet, through perversity and ignorance, it is progressively, morally blunted, brutalized, insanely criminalized.

That the liquor traffic can be stopped or controlled has been proved in many places, and that this restriction has been followed by immediate marked improvement—in a recent instance, "No criminal cases in two years and none pending"—is abundantly corroborated. As an earnest author remarks on the subject: "When the individual in society is taught the fact which he seldom knows, that alcohol incapacitates this very organ

(the brain), upon which his safety and success in the competitive world depend, he will be very much less inclined to use it. And when society recognizes that with alcohol a low-grade, vicious man can be made chemically out of its excellent man, and that this process is continually going on among all its ranks, it will be more alive to spread scientific instruction upon the subject."

Our much derided and maligned Law and Order Society, even with its much-too-limited means—it is safe to say that the yearly dues of many a gentleman's club are greater—is doing good work, if only to prove the directly harmful and socially dangerous results of the unrestricted use of alcoholic liquors. Many thousands of dollars are contributed annually by many worthy and sincere citizens for the relief of various unfortunates whose condition can almost invariably be traced, directly or indirectly, to the evil effects of alcohol. Could they not persuade themselves to give a little to a society whose aim is to, at least, check the establishing and maintaining cause of the very miseries which they are so willing to help relieve?

There are probably more than two hundred thousand respectable people in our city who are sufficiently interested in its welfare to contribute to any worthy effort for the betterment of its social conditions. If all of them were to give, say, 10 cents each, it would amount to much more than the present annual receipts of the society, and would enable it to enlarge its field of labor. And if, in addition, they would sign their names to remonstrances against their local saloons, it would be a strong moral support.

EDWARD B. COOPER.

Philadelphia, February 21.

THIS COMBINATION, THE CLERGYMAN SAYS, WILL SOON END IN SMASH.

"The Tragedy of Divorce" was the subject of the Rev. J. W. Lee's sermon in the Kaighn Avenue Methodist Episcopal Church, Camden. He said:

"It is easy to make mismated persons believe in hell, for they are already there.

"Those rightfully divorced are entitled to respect. I do not believe God charges it against a man or woman for refusing to live with a wicked, rum-loving partner.

"Records prove that more divorces are granted in the United States than all other civilized nations put together.

"It is one thing to capture a sweet girl, but quite another to keep her sweet. Young wives, it pays better to fix up for John Henry after the ceremony than before.

"The greatest divorce maker is the saloon. With the saloons closed, divorces will be fewer.

"When mash, dash and cash are the entrances to matrimony, crash is the only way out."

TWENTY-ONE DIVORCE TRIALS IN THREE HOURS FORTY-SEVEN MINUTES.

NEW YORK, March 15.

Twenty-one divorce trials in three hours and forty-seven minutes was the record of Supreme Court Justice Truax to-day, sitting in special term, where the undefended divorce cases are heard every Wednesday. There were only eleven children in the twenty families.

Decision was reserved in every case, and before a decree can be granted some time must elapse. But the average trial time was 10 minutes 48 seconds. Justice Truax managed to knock off 2 minutes and 32 seconds from his average time of last Wednesday, when he tried only eighteen actions.

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128 Broadway, New York, November 8, 1901.

My Dear Mr. Stevens: I have received your letter of the 2d, and have been unable to answer it until to-day.

The rules in respect to the drinking problem are observed. Our exact interpretation is that we would discharge any employee who is known even to enter saloons during the hours when he is either on duty or subject to call. We do not pretend to control entirely the habit of the man when he is altogether off duty and not subject to call for duty. If it should appear that any man, at any time, should be addicted to the use of intoxicating liquor, he would be discharged promptly.

These rules have been found necessary, and not only by the railroad companies, but by the principal labor organizations connected with railroads throughout the whole United States. Many men have been discharged by labor organizations from their own bodies, because of the drink habit.

The responsibility of employes to the lives of passengers, to the property of the railroad company, as well as the responsibility to other employes in the service, demands practical prohibition from the use of intoxicating liquors.

I want to tell you, for any use you may wish to make of it, of my experience in Montana in the year 1889. I was put in charge of a railroad which had very heavy traffic, where wrecks, large or small, had occurred on an average of one each day. I found, immediately on taking the posi-

tion, that these wrecks were due to whisky. There was one junction point where three saloons were supported almost entirely by the employes of the railroad. It was in a mining country, where men are more or less reckless, and where the drink habit was supposed to be a sign of manhood. I issued the most arbitrary instructions, ordering the discharge of any man who should drink liquor during the hours when he was on duty or subject to call. The order was laughed at for a few hours. I discharged several men immediately for drinking, and forced the men in the most arbitrary way to leave liquor alone. The three saloons at the junction were forced to close. In the twelve months, after the first month, there was not a single wreck on the road. Many men who had been in the habit of drinking heavily thanked me privately for having issued the order, because it gave them an excuse for giving up the habits which they had formed. The fact that it had been considered manly to drink, and treat one another, had caused them to get into habits that they would have been glad to give up had they not feared the criticism of their fellow workmen.

The general result of the prohibition of the use of liquor in the railroad service, both through the influence of the management and by labor organizations, has made modern railroading possible. Without such rigid rules the modern railroad would be impossible. In old days all railroad men were supposed to drink, just as old stage-drivers drank at every stopping place; but all that has gone by. So the railroad has been a great moral, as well as educating, influence throughout the country. I am, yours very truly,

W. H. BALDWIN, JR.

Santa Monica, Cal.

PERSONAL LIBERTY EXPLOSION.

From "New York Evening Post," June 5.

John Zeller, Jr., who was injured yesterday by a dynamite cartridge, exploded by his drunken father, John Zeller, Sr., is at St. Mary's Hospital, Jamaica, with serious lacerations of the limbs. The older Zeller, who was instantly killed by the explosion of the dynamite, with which he had intended to kill his wife and son, was a well digger, and always had dynamite on the premises. He was to have been arraigned next Friday on a charge of beating his wife, and had been locked up, but somehow secured bail and returned to his home at No. 282 Cooper avenue, Evergreen, in an intoxicated condition.

He was greatly excited, and threatened to blow up the house. His wife ran away in terror, and John Combs and his wife and mother, who occupied the upper floor of the cottage, also fled, having heard Zeller's threat. Young Zeller was about to follow his mother, when his father entered the kitchen, and a moment later there was an explosion that wrecked the house. The boy was blown through the door, and his right arm, hip, and ankle were lacerated. The father's body was afterward found in the cel-

lar, where it had fallen through a hole made in the flooring by the explosion.

"We have no right to think of a heaven for others, and also for ourselves until we are wholly determined to make this world a heaven for our fellow-workmen."

ANDREW CARNEGIE'S BIGGEST BENEFACTIONS.

Andrew Carnegie's gift of $10,000,000 for the pensioning of college professors ranks among his largest gifts since he began his avowed effort to save himself from the disgrace of dying rich.

The only larger gift he has made is the $15,000,000 endowment of Scotch universities. The only other gift of the same magnitude was the one of $10,000,000 for the founding of the Carnegie Institution for Scientific Research. His gifts to the technical schools started in Pittsburg, have aggregated as much or more, but have been made at different times.

Other large gifts by Mr. Carnegie include $2,500,000 for the endowment of Dunfermling, Scotland, his birthplace; $4,000,000 for employes' pension fund; $5,000,000 for Pittsburg Library; $5,000,000 for the benefit of the "dependants of those losing their lives in heroic effort to save their fellowmen, or for the heroes themselves if injured only," and to provide medals for heroic acts; $1,500,000 for a peace temple at The Hague; $1,500,000 for a building for the allied engineers' societies.

About $40,000,000 has been given or pledged by Mr. Carnegie for libraries, numbering nearly fourteen hundred, and scattered throughout the civilized world. Approximately three-fourths of this amount has been expended in the United States. His library benefactions have extended as far as Australia and New Zealand.

In England he has expended $6,000,000; in Scotland, $2,000,000; in Ireland, $600,000, and in Canada, approximately, $1,500,000. Under his gift of $1,500,000, the Free Library of Philadelphia has already begun the erection of buildings for branches, which are to number thirty.

Having largely supplied the demand for libraries, Mr. Carnegie has turned his attention to the smaller colleges, and in the last four years has given to them $6,500,000, of which $2,000,000 is for libraries, and the remainder for buildings, endowments and other purposes, and we are glad to note that Camden is one among the many recipients of his gift.

When one looks upon the imposing structures of the city of Camden, such as the Carnegie Library, it causes one to think what it represents. As the knowledge one receives from the various books is a stepping stone to the young man who may receive his first inspiration for becoming the President of the United States. Abraham Lincoln received his ambition and inspiration through reading books near his humble old-fashioned fire place.

But if the knowledge received by the reading of the books found in a library is instrumental in making a President equal to Lincoln, Car-

negie's gift will be immortalized—the same to Camden; but if this should not take place, we believe it will be a great factor in forming and moulding in the mind of many young men who may serve their country as honorably in whatever avocation they may be called as honorably as though they were a President.

From all appearances, it is very evident that Mr. Carnegie has very wisely chosen the proper course in making his donation, as his experience and knowledge have taught him that there is a great necessity for knowledge in the young man, and there is no doubt whatever but that his endowments will reach the approximate $40,000,000. It certainly is very evident that at this rate he will not die rich, since he has found great truth in the Scripture phrase, "It is more blessed to give than to receive." This no doubt, the experience of the many years, had caused him to see the needs of the young man, and one might be led to think that in the wisdom of God, He created men for special purposes, and because of this, they are the recipients of the wealth of old Mother Earth, that others may be blessed by the proper distribution of the wealth; then may he live many years to bless others.

ROCKEFELLER GIVES TEN MILLION DOLLARS TO AID HIGHER EDUCATION.

NEW YORK, June 30.

John D. Rockefeller announced to-day a gift of $10,000,000 for higher education. The gift is made through the General Education Board, which will have the distribution of the income of this fund, and which suddenly rises from a comparatively small institution for the furtherance of negro schools to be a power in American educational matters.

This is John D. Rockefeller's greatest single gift to higher education. He has given the University of Chicago about $15,000,000, strung out over several years. It is also his second gift in a week, for at the Yale commencement it was announced that he had added $1,000,000 to the general funds of the university.

The $10,000,000 will be used mainly for the assistance of small and struggling colleges. The great institutions, it is understood, are to receive no benefit from the fund.

There have been various comments made upon the donations made by Mr. Rockefeller. When one hears so many criticisms, it is only natural for some people to try and solve the problem and the personal motive. From a surface view, one would suppose that they had a selfish motive rather than a desire to do good. They might oppose the same on the ground that it was not consistent with practical Christianity, more especially regarding the gift of $100,000 for missionary purposes.

Because of the criticisms which the different people have taken it upon

themselves to make, I think that they have been seeking some notoriety, and to appear before the public, and they try to show that goodness and purity run deeper in their veins than in some other people. Probably it would have been different if those who do the criticising were made one of the trustees or be one of the parties to the management of the gift, then it might have been regarded differently, but as far as the evil effects of receiving such a gift are concerned (in the writer's mind), they would not be worth mentioning, and those who so publicly denounce the acceptance of the gift are committing a greater crime and doing more injury than they would do by accepting the gift. If they should reject a gift from a brewer or saloon-keeper they would have acted more wisely.

The secret of its usefulness is in Mr. Rockefeller's motive, and it certainly should have been accepted without any question whatever. The Scripture says, "Judge not, lest ye be judged." Some of the criticisers were so short of knowledge to give the reasons as to what the poor heathen would think when they had taken money from a person in the oil business, when the missionary appointed them to worship man or the oils, it would be more than his mental powers could comprehend; but when he learned that a Christian nation was sending missionaries and whisky to them, all in one vessel, the poor heathen would be completely confused, as money buys oil and oil makes money, and whiskey makes money go, and makes people intoxicated.

I think it was a very wise act on the part of those who accepted the gift, as it will take all the oil money we can secure to educate the poor heathens to the logical reasoning of such theology.

A COPY OF THE EPITAPH ON THE TOMBSTONE OF JEFFERSON DAVIS.

The following is what is on the tombstone:

Jefferson Davis at rest. An American soldier and defender of the Constitution.

Born in Christian Co., Kentucky, June 3, 1808. Died at New Orleans, Louisiana, December 6, 1889.

West Point Class 1828.

Member of House of Representatives from Mississippi from 1845-1846.

Colonial First First Rifles, Mexican War, 1846-1847.

Brigadier General U. S. Army, May 17, 1847.

United States Senator 1847-1851.

Secretary of War 1853-1857.

In United States Senate from 1857 to 1861.

President of the Confederate States of America 1861-1865.

Faithful to all Trusts.

A Martyr to principle. He lived and died the most consistent of American soldiers and statesmen.

Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven.

Erected by his wife Varina Howell Davis and his daughter Margaret Howell Davis Haynes, November 9, 1899.

I have inserted the above epitaph, as some people might be curious as well as interested to read it, since it has such a wonderful history connected with it; it being subject to considerable criticism, especially by the Northern States, but in the Southern States, through their conservatism, they are as honest in their belief to the principles of slavery as the North is to the belief in the principles of Abraham Lincoln.

If they were sincere in their belief regarding the rights of slavery and its perpetuation, it proves the great importance of our nation in changing environments so that the people will not be deluded through the greed for the almighty dollar, and instead of seeing what the real cause of the Civil War was, Jefferson Davis is placed on the tombstone as a martyr to principle; therefore, if people can become so deluded by the supposed existing evil, slavery, then it is natural to believe that the people in the Northern States can be deluded to believe in personal liberty.

If you should attempt to remove the great slave-making process from the liquor traffic, then you could be well called a martyr to defend the rights of the so-called personal liberty, and because of the peculiar disposition of the human race, it is very important that the Government should educate its people. Read the article, "Why the Government Should Appropriate $10,000,000 for Educational Purposes."

ALCOHOL IN THE ARTS.

WHAT ALCOHOL IS GOOD FOR.

The legitimate use of alcohol having been so nearly suppressed by the Government, it is used only when no substitute can be found, and is really but little known. The following is a list of articles in which alcohol is an important factor:

Aniline colors.
Blacking.
Brass beds and fixtures.
Cabinet work requiring a finish.
Burial caskets.
The finish of all carriages and cars.
Cartridges.
Celluloid and zylonite.
Chemicals and colors.
Dental goods.
Dyes.
Electrical apparatus.
Flavoring extracts.
Fulminating powder.
Hats, both straw and felt.
Moldings and picture frames.

Perfumery.
Photographic materials.
Pianos and organs.
Quick-drying paint.
Rattan goods.
Silver plating.
Smokeless powder.
Shellac.
Sulphuric ether.
Transparent soap.
Varnishes.
Vegetable alkaloids.

Grain alcohol is the only satisfactory solvent for shellac. If the painter wants good shellac, he must help pay the 1,000 per cent. tariff on the alcohol in it. But he doesn't. He gets a shoddy shellac with a cheaper substitute.

If you want a good derby hat, you put up a big price to help pay the 1,000 per cent. tax on the alcohol in it. No suitable substitute has yet been found for alcohol in stiffening hats, both straw and felt. The same is true with the stiffening in the toes of the shoes everybody wears.

Alcohol is necessary in the manufacture of varnishes and "fillers."

Lacquers for all polished metal goods, brass beds, locks, hardware of all kinds, and enamels, require alcohol. The only satisfactory substitute for alcohol in these goods is sulphuric ether, and sulphuric ether is largely composed of alcohol.

Alcohol is absolutely necessary in large quantities in the manufacture of dyes in coloring establishments. The reason we have such defective dyeing is that dyers cannot afford to pay $2.09 tax on 15 cent alcohol, and so they substitute something less effective.

In the manufacture of photograph films, chemicals, and plates, if first-class goods, alcohol is the largest element of cost. Free alcohol for proper purposes would greatly cheapen the cost of all photographic supplies. It would improve the quality as well.

The reason why the hunter and the sportsman are unable to make use of smokeless powder is simply that the actual tax on the amount of alcohol used in making a pound of smokeless powder is exactly 37 cents, and this item alone makes the cost 50 per cent. higher than if alcohol were free—for proper purposes.

The celluloid and zylonite industry is crippled in this country because of the large amount of alcohol required in its manufacture.

The transparent soap, which is so common abroad, is not manufactured in America on account of the prohibitive tax on the alcohol necessary for its manufacture.

A few years ago, Walter T. Kirk, of the great soap-making firm of James S. Kirk & Co., testified before a congressional committee that the tax on alcohol increased the cost of transparent soap five dollars per gross. The result is that a single English firm (Pears) is making nearly a million dollars a year by selling this transparent soap in America, where it cannot be made on account of the prohibitory tax on alcohol for proper purposes.

WHAT OTHER NATIONS HAVE DONE.

The United States is now almost the sole country that does not encour-

age the use of alcohol for industrial purposes by removing the tax on it when properly denaturized.

Germany has taken the lead in this matter and even offered government rewards for the best devices for consuming alcohol in motors, etc. Societies have been formed for the purpose of promoting the use of alcohol for industrial purposes instead of for beverage purposes. The result is that alcohol is now used for heating, cooking, lighting, and a thousand things. Hamburg has an alcohol fire-engine in operation, and is building others. The Hamburg-American line is beginning to use alcohol for motive power in their steam launches for harbor purposes. All this has been accomplished since 1887, when the law governing the use of alcohol for technical purposes was enacted.

Close behind Germany comes France, encouraging the use of alcohol for industrial instead of beverage purposes. Switzerland is following the policy, and very recently Great Britain and Russia entered upon the plan. Russia has offered a large reward for the best method of denaturizing alcohol for these purposes. Last month (September) the chancellor of the British Exchequer appointed a committee headed by Sir Henry Primrose to inquire into schemes for promoting the industrial use of alcohol.

Two years ago the Peruvian government called an "anti-alcohol" congress to meet at Lima, where it was planned to divert the use of alcohol from beverage to industrial purposes. Many members of the Peruvian government, especially the upper house of the national legislature, are distillers, yet they appreciated the fact that the people were drinking to excess and joined heartily in the program.

The movement has even reached Cuba; not because it was planned in any way or by anybody, but because alcohol is sold at ten cents a gallon and American engineers are putting in numerous municipal water-works and municipal lighting plants with power operated with alcohol as a fuel.

DENATURIZING—WHERE AND HOW.

In the United States the law provides for tax free alcohol for the following purposes:

(1) For scientific purposes.

(2) For export.

(3) To make government smokeless powder.

The alcohol for scientific purposes is strictly confined to educational institutions and laboratories and hospitals connected therewith. It does not apply to general hospitals and not even to educational hospitals, save for use in strict laboratory work. A bond is required that the alcohol will be used for proper and legal purposes.

Alcohol, intended for export, is released free of tax under bond. In some instances American manufacturers have sent bonded alcohol to Canada, tax free, manufactured their goods there and sent the goods back, paying the duty thereon, and found it cheaper than paying 1,000 per cent. tax on the alcohol itself.

Manufacturers having government contracts for making smokeless pow-

der, are allowed tax-free alcohol for the government contracts, save in some cases where the government itself supplies the alcohol.

But all countries which allow free alcohol for industrial purposes guard against the improper use of untaxed alcohol by a process of denaturization—that is, mixing with the alcohol some drug which makes it unfit for beverage purposes.

The denaturizing methods of Great Britain, France, Germany, and Switzerland are briefly as follows:

GREAT BRITAIN.—The law requires that one part of wood naptha of a quality approved at the government laboratory shall be mixed by thorough agitation with nine parts of spirits. If intended for the retail trade, three-eighths of 1 per cent. of mineral naptha is added.

FRANCE.—The usual denaturizing material is wood alcohol, the same as in England. The quality must be of 90 per cent. proof, and contain 25 per cent. of acetone. It must also contain 2½ per cent. of pyroligneous (that is, acid) impurities, which impart a strong and characteristic flavor or taste of the raw product of the wood distillation. The above method is only for use at the place where treated. For transportation there must be added 500 cubic centimeters of heavy benzine and one gram of green malachite per hectoliter.

GERMANY.—For general purposes wood alcohol mixed with pyridine bases or coal-tar preparations is used. Four parts of wood alcohol are mixed with one part of the pyridine bases, and this is added to the pure alcohol in the proportion of 2½ per cent. Alcohol denaturized in this way receives thereafter no further governmental supervision.

For special manufacturing purposes the German law specifies a number of different denaturizing mixtures, the alcohol so treated being subjected to government supervision. Bone oil, turpentine, and sulphuric ether are the principal additional materials used.

What other nations do for those who use alcohol for the various purposes named, the United States should do for those who use it for such purposes.

July 3, 1905.

MR. S. B. GOFF,
Broadway and Bridge Ave.,
Camden, N. J.

SIR: Replying to yours of the 1st instant, you are respectfully informed that this bureau has not published any information with respect to millionaires in the United States. If you have access to or can procure a copy of the American Agriculturist Year Book for 1900, you will find therein, page 299, a list of the "world's greatest millionaires," comprising some fifty or sixty persons with estimated wealth of each. The same year book for 1901 has an article on the distribution of wealth according to the eleventh census by Mr. Geo. K. Holmes, Chief of the Division of Farms,

Homes and Mortgages, under that census, which you will doubtless find of interest. The article states that the New York Tribune, after extensive correspondence, published a list of 4,047 millionaires in the country, their wealth being placed at $12,000,000,000, or about three millions each; it further states that at that time 19 per cent. of the wealth of the country was owned by the millionaires, who were 0.03 per cent. of the families, 54 per cent. of it by the richer class (not including millionaires), which included 9 per cent. of the families; 73 per cent of it by 9 per cent. of the families (including the millionaires), and 27 per cent. of it by the poorer class, which included 91 per cent. of the families.

I have referred your letter to the Director of the Census for such further attention as he may be able to give your inquiry.

Very truly yours,

JOHN WHITNEY,

Acting Chief of Bureau.

WATER DRINKING ONE OF THE BEST MEANS OF KEEPING IN HEALTH.

The human body contains a complete sewerage system in which poisonous and disease-producing refuse is constantly gathering, and jeopardizing the health, says Invention. The same rule which applies to municipal sanitation will also apply to personal sanitation, says Mr. G. T. Palmer, M. D., and the danger of disease may be forestalled by flushing out this sewerage system with an excess of water. Just as truly as the gathering of filth from the city in the "sewerage veins" endangers the lives of the inhabitants, so the poisons generated by the bodily metabolism, collected in the excretory organs, will jeopardize the lives of the millions of inhabitants of the body—the living cells. Every action of muscle or of nerve is accompanied by the destruction of cells, which, if not eliminated, will accumulate like clinkers.

Aside from the mere "choking of the flues," we must bear in mind that the body is constantly generating poisons, which, if eliminated freely, will do no harm; but which, if retained, will be productive of disease. Such a poison is uric acid, which is charged justly with causing rheumatism, gout, constant headaches, dizziness, and a train of other symptoms, and it must be seen that if the accumulation of refuse is the cause of such conditions, the logical means of cure is its elimination. Other "products of metabolism" create their own types of disease and all may be prevented by the free use of water.

A beginning of kidney trouble lies in the fact that people, especially women, do not drink enough water. They pour down tumblers of ice water as an accompaniment to a meal; but that is worse than no water, the chill preventing digestion, and indigestion being an indirect promoter

of kidney disease. A tumbler of water sipped in the morning immediately on rising, another at night, are recommended by physicians. Try to drink as little water as possible with meals, but take a glassful half an hour to an hour before eating. This rule persisted in day after day, month after month, the complexion will improve and the general health likewise. Water drunk with meals should be sipped, as well as taken sparingly.

EYES AND CALIFORNIA LIGHT.

Many of the people that go to California for the good that the trip across the continent will do their impaired health, get relief in a wholly unexpected and even accidental way. A California physician says that the bright light of that "Land of Sunshine" so quickly affects eyes in which there are errors of refraction, that the tourist is compelled to consult a local oculist. The oculist relieves the eye-strain, and in so doing removes the insomnia, headache, depression and other ills from which the patient has suffered and for which he made the trip. Thus it is developed that some defect in the eyes is at the bottom of all the patient's trouble.

ECONOMIZING VITAL FORCE.

As a result of careful study and many exhaustive experiments the writer is convinced that the average man or woman uses up in the performance of ordinary everyday acts from three to fifteen times the amount of vital force necessary. The vitality so wasted is in many cases sufficient to make all the difference between weakness and strength, between sickness and health or between failure and success.

The ways in which vitality is wasted are many and various. We need consider but two—incorrect posture of the body and excessive muscular action. Another and most far-reaching factor in nervous vital waste is lack of control of the emotions. A bent body is strained by its own weight, so we find that among people having such bodies the mere act of holding up the body in standing, walking and moving about requires from four to ten times as much vital outlay as the straight body.—Dr. W. R. C. Latson in Success.

A PLEA FOR SMALL ATTENTIONS.

If men only knew how much their wives appreciate the little attentions that they consider too small to think about there would be more of the

courtesies that marked the antenuptial period manifested in the everyday routine life that comes after marriage.

A man when he has succeeded in winning a woman calmly lays aside all those delightful little ways that, if he only knew it, did so much to captivate her and with the air of a man who has run after a street car, he settles down and reads his paper without having an idea that she is eating her heart out because of the absence of those trifling attentions that mean so much to her.

Listen, all ye men, to a wife who knows how much woman's nature is alike and how happy we all become over little kindnesses which may not in your eyes be worth considering, but which to us speak of a sentiment that has not died out in marriage and a polite regard for the wife that is as great as that shown the fiancee.

LIFE INSURANCE AND THE "EQUITABLE LIFE" SCANDAL.

Not since the days of Oakes Ames—his "little book"—and the Credit Mobilier, when the Vice President, Senators and leaders in the House of Representatives, and members of Congress never made widely known before were involved, have so many honorable reputations been called in question as since the 8th day of February in the present year, when the first detonation in the series of explosions in the Equitable Life Assurance Society was heard. On that day James W. Alexander, president of the society, presented a petition to the directors at their annual meeting, signed by himself and thirty-three other officials of different grades, praying that policy holders holding policies of five thousand dollars or more might be empowered to vote at the annual election of directors; and another petition, signed by himself and thirty-eight other officials, protesting against the re-election of James H. Hyde as vice president.

The board took these matters under advisement, but re-elected the principal officers, including Mr. Hyde. Great was the excitement when Mr. Alexander made many grave and specific charges against Mr. Hyde's spirit, methods, and actions. The committee investigated and reported, condemning Hyde, also the president and many of the directors. The press has given almost as much space and attention to the subject as it did to the Spanish war. The Board of Directors became the scene of fierce contest, and several of the most influential directors resigned.

We have said nothing about this portentous fermentation, although subscribers from different parts of the country, in natural alarm, have written to us as to whether their policies were safe. But as the Superintendent of Insurance of the State of New York has made an investigation, and published it, in the hope of shedding some light on the situation and properly emphasizing the moral issues, we will submit to our readers the results of

a close reading of all the reports that have been made, and the most careful discussions, and availing ourselves of some important personal opportunities of securing authentification.

THE BUSINESS OF LIFE INSURANCE.

This vast business is the principal hope for old age and the support of families after the death of the breadwinner, of a large majority of our readers. In 1902 the life insurance companies reported to the Insurance Department of the State of New York that the accumulated funds amounted to more than $2,000,000,000, and the insurance in force in these same companies was over $8,400,000,000. In 1852, just fifty years before these reports were made, the entire assets of the fifteen life insurance companies (all that then existed in the United States) was $7,900,000, and the amount in policies hardly exceeded $80,000,000. More than 20,000,000 persons are at this time insured in the life insurance companies of the United States. Of these about one and a fourth per cent., or 250,000, die each year.

The president of one of the three largest companies in the United States reports that the average number in each family whose head is insured is five persons, so that on the deaths in 1902 of those insured about one million persons benefited by the payment by the companies of about $192,000,000 in death losses.

About 50,000 men and women are making their living as agents.

Read the "Evils of Life Insurance vs. Their Good," page 224.

FOLK POINTS OUT PERILS OF THE UNENFORCED LAW.

"In proportion as the average morality in a State is strong, just to that extent is the State great, and good government reigns." Starting with this widely and cheerfully ignored truism, Joseph W. Folk, Governor of Missouri, contributes a terse and timely article, under the title, "The Enforcement of Law," to the Independent.

"Laws that are put on the statute books," continued Governor Folk, "must be put there for some purpose. Laws that are not enforced add just as much to good government as sores do to the strength of the human body.

"Many men observe those laws which they like, and disregard those laws which are obnoxious to them. The trust magnate looks with abhorrence on the pickpocket who violates the larceny statutes; but thinks that he himself has a perfect right to break the laws against combinations and monopolies. The burglar detests the lawbreaking of the trusts; but thinks the law against housebreaking unjust and unfair. The boodler considers the law against bribery an interference with his personal rights, but he

demands the rigid enforcement of the law against the man that steals his property. The dram shop keeper thinks that the law against murder is a good law, but the law requiring his dram shop to close on Sunday is Puritanical and tyrannical and a 'blue law.'

WHEN LAWS BECOME 'BLUE.'

"It has been my experience that any law looks 'blue' to the man who wants to break it.

"So it goes. Men obey the laws that restrict the other fellow, but laws regulating their own conduct they regard as interefering with their rights. If every man were allowed to judge for himself which laws are good and which laws are bad, and to ignore the bad laws, as he sees them, we would have anarchy.

"There would be no laws at all. That is the spirit of the mob, which hangs a man because it thinks he is a bad man. Yet if each individual were given the right to put out of the way every person that he thinks is not a good citizen, no man's life would be safe. The only proper test is to enforce every law upon the statute books. If the law be a bad law, the remedy is to repeal, not to ignore it.

"No official has the right to ignore any law. It is not for him to say whether the law is good or bad, but it is for him to enforce it as he finds it on the books.

"A great deal has been said in Missouri in the last few weeks about what is commonly called the 'lid.' The 'land of the lid' means the land of law. When people talk about taking off the 'lid' on Sunday, they mean to let the law be violated with impunity. They mean for officials to violate their oaths of office and to cast away the obligations that they took when they entered office. If we take the 'lid' off of the Sunday law, can we not with equal propriety take the 'lid' off of the larceny statute and off of the murder statute? Then we would have anarchy.

GOVERNMENT'S GREATEST DANGER.

"The greatest danger to every government lies in the fact that laws that are made are not enforced as they are made. There has been entirely too much making of laws to please the moral element, and then allowing the laws to be ignored to please the immortal element.

"My convictions may be termed idealistic, but ideas and ideals are the life of a free people. We are made and governed by the things we cherish. The public life of a nation is but a reflection of its private life. No government was ever better than the people made it, nor worse than they suffered it to become. Without moral vigor material strength counts for nothing, resources count for nothing.

"The empire of Rome built highways and constructed splendid cities while her civilization was declining. She erected barriers against the barbarous hordes who surged over them while the strength of Roman char-

acter ebbed away, and when that was gone there was nothing to defend, there was nothing to conquer.

"There is an old tale of an Eastern King who caused a magnificent palace to be erected as the abode of his majesty and power. Stone by stone the structure grew, and the heart of the King swelled with pride. One morning the palace was found in ruins. Not one stone stood upon another. 'What great treason has been accomplished here?' the King exclaimed, and a price was set upon the head of the traitor who had destroyed the abode of majesty. But a wise man of the court said to the King: 'Great Master, there was no treason here. Your house that was great and mighty has fallen down because the builders used mortar without sand, and the work that they did has come to ruin.'

THE SAME WITH THE STATE.

"So with the State. External grandeur counts for nothing, if we ignore those vital principles of morality and of law that give life to a State. We may count our wealth as the sands of the sea, the domes of our capitols and the spires of our churches may pierce the sky and glitter among the stars, yet all must fall, all must crumble away like the palace of the ancient King, unless it be welded together and strengthened by those moral principles that are the foundation of an enlightened citizenship.

"When corrupt principles are allowed to influence public acts and selfish considerations deter the people from upholding the laws and from giving their best efforts to the public good, we are making mortar without sand."

"A Modern Tale" is the title of a poem in The North American of July 15, 1805. It shows the value of a cold key placed on the back for nose bleed:

There was a man of Adam's race,
  A man was he indeed, sir,
Who tumbled down upon his face,
  Which caused his nose to bleed, sir.

His nose it bled—it bled full sore;
  It bled an hour or two, sir;
It bled an hour, or two or more;
  Upon my word, 'tis true, sir.

Meanwhile his friends and neighbors dear
  Post haste for surgeons sent, sir;
They sent for surgeons far and near,
  To stop the bloody vent, sir.

The surgeons came with look demure,
  Each panting hard for breath, sir;
Each panting hard, they came to cure
  This case of life or death, sir.

Doctor Grimalkus first came in
  With Magick Tractors arm'd, sir;
He view'd the patient—gave a grin
  Which might have death disarm'd, sir.

He stroked his nose full oft, full well,
  Still dropp'd full many a drop, sir;
He stroked his nose—but sad to tell,
  The blood he could not stop, sir.

With zinc and silver, next approach'd
  Galvin, the blood to still, sir;
Doctor Grimalkus, he reproach'd,
  Reproached for want of skill, sir.

With much parade—parade—and show
  He shock'd the bleeding man, sir—
But still the fluent blood did flow,
  The fluent blood still ran, sir.

Next came a host of patent quacks,
  Of patent quacks a host, sir;
Of patent nostrums on their backs,
  They proudly made their boast, sir.

Each patentee, with hopes elate,
  His sovereign cures did try, sir—
But each, alas! was "call'd too late,"
  "The man must surely die, sir."
* * * * * * * * *
Upon his back cold keys were laid—
  Cold keys upon his back, sir;
Until, at length, the blood was stay'd—
  The flood, at length, did slack, sir.

THE NEGRO PROBLEM.

Mr. Baker calls our attention to some facts touching the negro phase of the question that are thought-awakeners. We quote a sentence here and there. Comment is not needed:

"There are two very distinct kinds of negroes—as distinct as the classes of white men. The first of these is the self-respecting resident negro. . . . On the other hand one finds everywhere large numbers of the so-called 'worthless negroes,' perhaps a growing class, who float from town to town, doing rough work, having no permanent place of abode, not known to the white population generally."

"Even after making due allowance for the bitter problems of 'social equality,' negro franchise, and negro crime, all of which go to make up what is called 'race prejudice,' it is safe to say that if there were only the better class of whites in the South and the better class of negroes, there would be no such thing as a negro problem."

"It is said in the South that the negro always attacks the friendly, inoffensive, or unprotected whites; that he rarely, if ever, injures a man he fears."

"The nearer the white man comes to the social level of the negro, the more he hates him."

"In Springfield there are about 1,500 negro voters, practically every one of whom is bought at every election. . . . The venal negro vote goes to the highest bidder, carries the elections, and, with the whisky influence, governs the town. This is the vote—both negro vote and saloon vote—which the South is rapidly eliminating. Springfield, enlightened, educated, progressive, highly American, has 145 saloons—or one to every 285 people. Before the lynching nine of these were negro saloons—some of them indescribably vile. . . . For years the ineffective good citizen has protested against these abominable resorts, but when the Republicans wanted to win they needed the votes from these places, and when the Democrats wanted to win they needed them. . . . So these vile places remained open, protected by the police, breeding crime, and encouraging arrogance, idleness, and vice among negroes. . . . But who is to blame? The negro who accepts the bribe, or the white politician who is eager to give it, or the white business man, who, desiring special privileges, stands behind the white politician, or the ordinary citizen who doesn't care?"

"If you were to tell these men that the negroes of Springfield are disfranchised as absolutely as they are anywhere in the South, they would stare at you in amazement. But a purchased vote is a disfranchised voter. The negroes have no more real voice in the government of Springfield than they have in the government of Savannah or New Orleans. In the South the negro has been disfranchised by law or by intimidation; in the North by cash. Which is worse?"

"Springfield . . . has had a growing negro population and there has been an awakening race prejudice between the white workingmen and the negroes. . . . Indeed, there are everywhere evidences that the negro problem is creeping northward, not slowly, and that as the proportion of colored population increases the Northern States will be compelled to meet exactly the questions with which the South is now struggling—disfranchisement of the negro, lynching, and 'social equality' in all its vari-

ous forms. And the Northerner, with little understanding of the negro character, is not likely to be as patient as the Southerner has been."

All of this points to the doctrine to which The New Voice is calling attention with growing emphasis: the absolute need of the union of forces of righteousness to overthrow the interlinked units of crime. If at the tip of one little finger the spot of leprosy's pale death appear, the leprous "problem" will "creep" from member to member unless the health of the remaining whole take courage to cut away the death-center. The saloon problem overlaps the race controversy, the crime of lynching roots with drunkenness, irnorance, and lawlessness; rotten politics permeate and overlie and grow out of all.

This race problem, like many others, has become so interwoven in the transaction of business, especially the labor part, which so much affects our politiral condition, that those who are seeking for political honors and positions find it to their advantage to use them. While many are intensely interested in this, yet they seem to forget that there are as many women as men, and while they have no place in politics, they have positions in thousands of homes, and because of the certain peculiarities of this certain race and for the want of proper knowledge, how they should conduct themselves, and how the housewife can secure the best services, there is often considerable unpleasantness, not only with the servant girl, but with the mistress, also.

Because of this, the subject is much more far-reaching in the making of a home just what it should be. Very frequently when things go wrong with the mistress, many other things happen in the same line which interfere with the happiness of the home, and because of this disturbed condition it will detract from making the mistress have the most amiable disposition; therefore, there is much more obligation on those who have charge of educating the colored race, to teach them how they should do to successfully get along with their mistress.

I know that there are many young housekeepers who do not know nor have the experience as to how to get along with the servant girl, and if the possessor of this book should have any difficulty regarding this question, we would be glad to advise you to some one who has had years of experience in this line, and will help you in solving the problem how to get along with your servant girl.

GETTING RICH QUICK AND POOR MUCH QUICKER.

The city is having another experience with schemes devised to make fortunes suddenly, with the usual result that many persons are poorer off than ever before—some of them ruined. We have much sympathy with the unfortunate persons involved in the latest crash, and yet they are really the victims of their own credulity. They have had ample warning

from time immemorial of the futility of trying to make something out of nothing. It cannot be done, and will fail in future as in the past.

Some men have achieved fortunes quickly and honestly by discovering some useful invention, by finding gold mines and the like, but these are comparatively few. In the many changes that have come in values in recent years men have amassed fortunes by taking advantage of the rise and fall of securities, but as a rule money is made by the old-fashioned methods of thrift, economy and foresight. Of those who have lost so heavily in the recent failure, there were none who could not have satisfied themselves with ordinary caution that the scheme was impossible. Many of them perhaps only expected to get in and out quick, some were deluded by the success of others and all were stimulated by promises which could not be fulfilled on any known principles of commercial or financial integrity.

The old saying that there is a fool born every minute is all too true. There are constantly those who are dissatisfied with the small amount of their savings and hope to get rich quick and are allured by the blandishments of those who are not to be trusted. Probably most of these know there is something fundamentally unsound in the principle which they follow, but they are depending on some happy chance to let them get out with a profit.

The way to get along in this world is to be honest, industrious, intelligent and thrifty. It does not always lead to wealth, but it does to happiness, and that is much better.—*Philadelphia Inquirer.*

LIFE INSURANCE—GET FULLY ACQUAINTED WITH THE TERMS OF YOUR POLICY.

"What the average purchaser of life insurance doesn't know about the thing he is purchasing would fill a good-sized book printed with very narrow margins," says an insurance expert. "For instance, I talked not long since with a man who fancied he was insured for $10,000 on the fifteen year endowment plan. That is, he thought he had to make payments for fifteen years—which was true—and that at the end of that time he could get $10,000 in cash or take a part in cash and a part in paid up insurance, which, as it turned out, was not true. The rate he was paying was so very low for what he said he was getting that I asked to see his policy, and when I looked at it I found, just as he might have found on a brief examination, that while he was insured for life, with only fifteen yearly payments, he could not get the $10,000 or any part of it for a good many years more. No insurance company in the world will permit the fooling of a patron like this if it can help it, and yet to attribute such a mistaken idea to fraudulent misrepresentation on the part of an unworthy agent would not always be fair. Many men who take insurance, and especially

those who do not decide to go in until they have looked at it a long time, go in finally with a rush. They don't give the agent time to tell them what they are getting, and often don't find out for years afterward. Another thing that many insured persons do not know is that a rebate on the first payment, arranged between the insured and the agent, sometimes renders the whole transaction invalid."—Philadelphia Record.

ALCOHOL AND CONSUMPTION.

From time of which there is no record there has been prevalent a belief that whisky and milk, especially whisky, constituted the most hopeful antidote for consumption. Dr. Lawrence Flick endorses the milk, but he damns the whisky. Keep away from it—keep away from alcohol in any form, is his advice to those suffering from the ominous disease, to the conquering of which the Philadelphia physician has devoted his life.

In his new book, "Consumption a Curable and Preventable Disease," he speaks thus strongly: "Alcoholism not only kills the individual, but appears to produce a predisposition for consumption in the offspring."

Dr. Flick, of course, speaks from the vantage ground of deep technical knowledge and wide experience. His conclusions must have great weight. The records of the White Haven Sanitarium, of which he is the moving spirit, show that at least 75 per cent. of the consumptives treated there are discharged as cured.

It follows, then, that when Dr. Flick throws the weight of his achievement in the scale against alcohol, its advocates must quickly marshal their witnesses or abandon their case.

Fresh air, whether it be city air or country air; plenty of eggs and plenty of milk—these constitute the reasonable treatment. "Climate," he says, "is of little value." The supposed peculiarly curative properties of mountain air he belittles. "It is outside air that counts." "Outside air is good anywhere." "Even in cities outside air answers all practical purposes for the cure of consumption."

To the lay mind these words smack strongly of the gospel of common sense. And we have excellent authority for believing that they represent the best of medical knowledge also.

RUM DID IT.

Back of the horror of the ball park tragedy and beyond and above its fateful stimulus of social alarm and belated official activity looms portentously the greatest menace to the nation—rum. It remained for Pastor Yates, of the Church of God, to inculcate publicly and solemnly the significant lesson of this shocking calamity.

Why did the heedless crowd rush to the hanging gallery, to be flung thence in battered heaps of mangled humanity? Three men in the street, with brains muddled by liquor, an affrighted child shrieking under the clutches of a staggering brute—such were the simple elements of untold mischief and suffering, with grim Death holding high carnival at the sad scene.

Never was public declaration more truthful, impressive and significant than the Rev. Mr. Yates' ringing denunciation of drunkenness as the real origin and incitation of this terrible catastrophe. The public conscience, sound, true and unerring, will cry amen to his moving appeal for relief from the burden of this legalized offending.

Rum did it, and civilized man, willy nilly, is his brother's keeper. What shall he do about it?

DRINK DOESN'T PAY.

While organizations which concern themselves with the moral welfare of the people are spending time, money and honest effort in an attempt to overcome the liquor traffic and its attendant evils by appealing to the sentimental side of human nature, the railroads and certain other great corporations are actually accomplishing this end by a practical appeal to the pockets of their employes. Rules prohibiting employes from indulging in liquor or frequenting saloons while on duty are now strictly enforced by nearly every American railroad, and within the last few weeks the Chicago and Alton Company has consistently amended its conduct regulation so as to prohibit officials of the company carrying liquor on their private cars when traveling on business or making tours of inspection.

This particular action marks the latest advance in what we may truly call the only effective war that can ever be waged against intemperance. It is powerful because practical. The average sense of right and wrong when dissociated from the material is not sufficiently developed to be appealed to by arguments concerning moral obligation and the like. But there are very few men who have to work for a living who are not able to appreciate the value of temperance when they see other men lose good positions because of intemperance.

There are very few men who are willing to disregard the argument of the flattened pay envelope.

It may have been possible in the slow and easy-going times of old for a man to indulge in strong drink with more or less regularity and still keep pace in some measure, at least, with his duties. It is not possible now. The last half century has wrought numerous changes in men, manners and conditions, but none more radical than that concerning the use of liquor. Whereas, it was looked upon as the mark of a gentleman or a good fellow fifty years ago, it is now generally regarded as a sign of inefficiency. He who drinks, however skilled or talented, is worth less than

he who does not. And this admirable change has been brought about in part by the railroads and other great corporations, which have had the good sense to see that the only way to solve a practical problem is by applying practical rules and methods.

SORROW IN HEAVEN.

Bishop Luther B. Wilson, Methodist Episcopal Church, who will be remembered by Ocean City people as having preached at the Auditorium on Sunday, July 24, of last year, delivered an address at the International Epworth League Convention at Denver on last Sunday on the "Legalized Saloon."

"A legalized saloon is a shame to civil government and an insult to God. A saloon is the same whether it be situated in the darkness of an alleyway where murderers and thieves may seek the companionship to be found there, or upon the open street in sight of the multitudes that go by."

The Bishop paused for an instant, his chest heaved, and then, with a sweeping gesture, he fairly shouted:

"You can't consecrate damnation, you can't change hell. If there was ever a time when all hell broke out in laughter, it was when this saloon was opened with prayer and Christian songs. If there was ever a time when all the angels in heaven wept, it was when this damnable and gigantic sacrilege was consummated."

ENGLAND SOBERING UP—A SIGNIFICANT FEATURE OF AUSTIN CHAMBERLAIN'S BUDGET SPEECH.

The marked decline in the consumption of alcoholic spirits in Great Britain proved to be the significant sociological feature of Mr. Austen Chamberlain's recent budget speech. In the fiscal year ending March 31, 1905, the drink duties indicate the smallest consumption of beer and spirits in fifteen years. The noticeable decline in this source of imperial revenue has progressed steadily since 1900.

The young chancellor of the exchequer was well advised in not following the lead of cynical financiers who have argued, as did the author of "The Fable of the Bees," that private vices are public benefits. However great the loss in revenue from excises on spirits, the gain in general productive power which lessened consumption of alcohol implies is tantament to an enhanced ability to pay other taxes.

Austen Chamberlain ascribes the decline in drink duties to the changing habits of the people, who are spending more on outdoor excursions and recreations and less in the taverns of Gin lane. The reproach which Eng-

lishmen have themselves heaped upon their countrymen of being "a drunken nation" shows signs of losing its significance, a most encouraging omen.—*New York Post.*

ALCOHOLISM IN FRANCE—PARIS PHYSICIAN TRACES HIS COUNTRY'S ILLS TO DRINK.

That alcoholism steadily is becoming worse in France while it is disappearing elsewhere was a statement made in a public lecture by Dr. Poitou du Plessy at the Lycee Charlemagne in Paris. The subject of the lecture by the celebrated physician was, "What Young People Can Do In Combating Alcoholism."

"To the drink evil," he said, "can be traced the gradual disappearance of the family and the deterioration of racial attributes. Gradual degeneracy is a sure result unless alcoholism be checked."

Dr. Poitou du Plessy demonstrated that drink was the prime factor in causing tuberculosis, madness, misery and crime. He then emphasized the growth of the evil in France and its decrease in other countries. The speaker said the only way successfully to combat the evil is to arouse the public conscience. The law of social solidarity, he said, has a scientific basis which imposes a moral duty upon the members of society to defend themselves and their fellows from such a menace as that which alcoholism now presents.

ADVICE TO YOUNG MEN.

The young men of to-day are the ones upon whom the nation is depending for its success, and I would not like to bring this book to a close without making a strong appeal to the young man of the great importance of conducting himself properly, and as he advances in years, he will be one of those on whom the weal or woe of the nation will depend. In whatever capacity he may be called upon to act, or whatever position he may have to fill, from the humble mechanic to the greatest statesman, each one plays his part in making up a city, and eventually a nation, just what it should be.

We all know the management of the municipality or community depends upon the men who have the right of franchise, and unless the young man is educated along the moral lines, he will act contrary to those principles which tend to make the community what the best citizen desires it to be, as far as good government is concerned, and this can only be secured by being good and upright themselves; and as city affairs are controlled, so are the young men, and in order to avoid being trapped by those who

make their living from the vices through our present form of government, it proves the importance of making the environments suitable for the young man, just as the farmer removes the tares that grow up and choke out the good seed; therefore, unless you assist by your help you will be in the same condition as that of the parable of the sower, and I can only call your attention to the fifteenth verse in the Chapter of Timothy, which says, "Study to know thyself, approved unto God as a workman that needeth not to be ashamed."

If you will comply with the requirements necessary to receive this approbation, then there will be no question but that you will be approved by men who have always fought for the maintenance of the right principles in church and politics. They are the bone and sinew of our nation, and you should be one to help by your good influence, with those who do contend for the maintenance of all those principles which help to make a good government.

Therefore I repeat, study thyself. This will enable you to know that you have a clean record like that of a banking house. See that your own personal business balances, both morally and financially, by not contracting any debts except those which you are positive you can pay. By so doing, you will avoid the perplexity of balancing the accounts of the many long lists of those vices which shipwreck thousands of young men in their endeavor to keep up with the social end of life, which he knows, if persistently followed, will lead his ship to destruction, and he will be left along the strand as an object lesson.

To avoid this condition, supply yourself with knowledge and accept the good advice of others and put the same into practise, and not wait for necessity to compel you. If you fail to act and live according to your stock of knowledge, you will become shipwrecked, and because of this fact, which is being repeated over and over again, there has been a great demand for the life-saving stations; therefore, every Y. M. C. A., every church, and every mission should represent a beacon light to prevent danger.

Those who have travelled over the same road and are advanced in years know all the danger rocks, and it would be inhuman on their part not to warn others. The allegory of the Prodigal Son has been a great beacon light to prevent young men from making wrecks of themselves. Because of the change in the social customs of to-day the young man is in greater danger of being wrecked than at the time that this narrative occurred, as we have no account of a saloon, tobacco store, or of a young man smoking a cigar or meerschaum pipe, and because of the peculiar physical effects which are produced, by forcing a habit upon himself, the young man is making a wreck of himself.

The record was never greater in the world's history than at the present time; but because of our present social conditions, we are compelled to fight the enemy with the very best implements of warfare, and that is knowledge, and we should so equip each young man that it will be his

armor to protect him from the enemy's darts, which are saturated with poison, just as the armor was a protection for the body in the olden days of chivalry, so will knowledge be a protection against the poison of the cigarette. Perhaps if there had been a Y. M. C. A. in the days of the Prodigal Son, we would not have had his account, as he would no doubt have had his mind stored with practical and useful knowledge, and it would have prevented him from taking the course which he did, or, perhaps, if the social custom of smoking had been as great in those days as it is now, we would never have known of the Prodigal Son, as he would have poisoned himself with the tobacco, and would never have grown up to be a young man.

There are a great many things requisite which enter into the young man's future destiny to make for himself a successful career. I do not mean that he must necessarily be a wealthy millionaire, but whatever your calling may be, make that opportunity a success, as the opportunities do not come to those who wait for something to come, as success is as foreign to them as the magnet is to some foreign matter which is not capable of being magnetized. To be a successful man there must be a removal of those predominating things which are positive hinderances to your success.

Don't for one moment be deluded into believing that some one you know has been successful financially in a business which does not give value received to the purchaser, or some other professional practise, which by graft and greed have acquired great wealth. Wealth obtained in that way is not genuine, and may be compared to the gambler who has obtained his money—what was someone's loss was his gain.

The great difficulty lies in the success of the young man that the parents often become over-anxious for their success, by such their better judgment is perverted because of the natural love that parents have for their children, and because of the lack of the same spirit of the young man towards his parents may be due to the fact, he never had known the necessity for him to make the effort for his own maintenance, and because the want of experience of his parents how to do to make their sons what they desire, and the lack of practical knowledge on the son's part what he should do to succeed, is one of the great causes of the many unsuccessful young men. Perhaps this might have been the cause of the Father and the Prodigal Son. The son persistently annoying the father by not having a disposition to give in return of what he received, and he being perplexed in the extreme, was tempted to give his son his portion to get clear of his annoyance; also, there are others because of their love for their children are fearful to do anything for their sons, fearing they will become prodigals.

I am convinced the reason why we hear of so many young men going wrong is due to the want of experimental knowledge on the part of the parents and their children. I don't desire to make the impression that the young man to succeed must be compelled to take upon himself the

attitude of some old person who has been in business and made a success, but the young man to succeed in business must have those inherent qualities and practise the same to succeed. *I could say a great deal more on the line of how the young man should do to be successful, as I have been in many partnership businesses several times during my business career, but received only a large amount of experience, and will gladly give the same advice to those interested who are a possessor of this book how they may get along successfully in business, also what kind of a profession a young man should choose, by writing to the author.*

PHILADELPHIA'S NEW ERA IN POLITICS.

As I am about to bring this book to a close, and no doubt the reader will observe that I have made some allusion to the corrupt political condition of Philadelphia as being a corrupt city, but as the saying is, "Never too late to repent," which is being verified by this recent noted wave of reform movement, and as the repentants will apply to the person in politics or out, there is hope for those who have been branded as thieves in Philadelphia, who have been represented before the public as such, and their continual probing they find more and more, which causes many people to doubt if she will ever be able to get rid of them, and make the city liken to her once good name.

If this should take place and be maintained, then it might cause one to think that evil was necessary to produce good results, and to do evil that good may come of it, this would be a new departure in church and in politics, precedent to any history in the past, knowing that some of the best men elected to office have not been able to withstand the influences of the political whirlpool. Heretofore those who have been elected by the corrupt element has always been as true to their pledge to that element in politics as the needle is to the pole, and as the common saying, "Wonders never cease," and because of this unusual departure, the politician doubts the certainty if they should elect their man that he would prove true what they desire him to do, as the saying is, "Everything is fair in war," and if this be so, there is nothing to prevent this wave of reform reaching our capitol city, and those who are holding offices at the national capital, and if elected by the Republican party they are expected to stand by the Government in the liquor traffic business. They could as consistently break their pledge to their party principles, and pass a prohibitory law regarding the sale of liquor as the Hon. John Weaver has in doing what he has done by his sudden change. If this condition should come to pass by those who are holding office at the capital as here suggested, some might not think it honorable on the part of the President and Senate, but would it not be as honorable to do as here proposed as the way the liquor traffic is managed now, which is against the will of the people? And if it took $25,000,000 gas steal to arouse Philadelphia, one

would suppose that $1,200,000,000 would be a sufficient amount of money to arouse the whole of the United States, and this amount, the way it is used, is worse than if the gas company had stolen it, as the purchaser gets no value, besides saddles upon our nation an expense equal to the amount paid for the drink bill to support paupers, criminals, and pay court expenses, and if the rulers of our Government should pass such a prohibitory law regarding the manufacture and sale of liquor, then I would be compelled to accept the theory that it is right to do evil that good may come of it, as it would be an evidence that evils must become so obnoxious to all human decency that it requires the same to cause man to rebel under such oppression, and to show further evidence of such a theory, I would have to refer you to New Jersey, she being so situated geographically between New York and Philadelphia, and because of the gambling spirit that was afforded by these two large cities, they practically stole her good name, and she was hung up, as it were, between two thieves because of the influence brought to bear in the upper part of New Jersey at the Guttenberg race track and the lower part by Gloucester, until she became liken to Philadelphia, had to appeal to the influences of the church and of the legal powers of the State to redeem her good name, Jersey Justice.

Hoping that history will not repeat itself with Philadelphia and be hung up again by thieves, like unto New Jersey, as when the spirit of reform wave struck New Jersey, the opposing element resorted to legislature to protect them in a continuance of their past doings, of having certain laws made to defeat those who were opposing them, and to refresh the reformer's mind, will call to your attention that two legislative bodies met and contested for the right of the seat in the legislature, and before they would submit and allow the Republican party to take their seat and pass such laws that would be detrimental to the gambling interest, the defeated party was compelled to abandon by the force of arms; also call your attention when the reform wave struck Camden by the Committee of One Hundred movement the good effects of the same was blasted by the Republican legislature passing such laws to defeat the reform movement purpose, and did it so effectually that they soon became weary of such contentions, and became as a unit in political management of our city as before, and sold out our city franchise for a considerable sum less money than the U. G. I. proposed gas steal. And the end of stealing has not yet come, as the late Red Hill-Parkside purchase for a park without the need of the same, but to enhance the value of adjoining land, which has been so thoroughly exposed by the Camden "Outlook," and believing such grafting would have been far greater if it had not been for the many exposures of the political corruption by the above-named paper, and because of its alertness in detecting all such political stealing, it has done more in preventing a continuance of such than many would suppose, as there is not anything as much dreaded to the corrupt politician as exposure, and because of its known reputation on this line, the "Outlook" is a great factor in making good government, and believing there is no

other medium published in our city that its influence has been promoting as much good in the many homes that it reaches, and it does not take much of a discerning mind to see that the same spirit of true patriotism which is manifested in this little paper those same principles are the chief corner-stone that is practised by the "North American" for its aggressive denunciations against the corruption in Philadelphia politics, and its unceasing interests for a better government no doubt has been the pre-eminent cause for Mayor Weaver's new departure in politics.

It would be too lengthy to go into the many details of Camden politics. I only desire to call the attention of what has happened may happen in a reform movement again, as the old veterans of reform movements become discouraged and pass off of this stage of action and the young reformer becomes imbued with the spirit of reform start in afresh to reform their city without investigating the secret of the enemy's strength, by which they were as a unit, and because there are not enough offices for the numerous reformers seeking the same, many become discouraged and are ready to join the opposing force, and until this recent new departure in politics has taken place by the Honorable Mayor Weaver, the corrupt element has been as true to their political affiliations as a newly-married couple are to each other on their honeymoon trip.

If this reform wave is to be as a prophecy of the Scripture, "He, the Devil, is to be chained for a thousand years," this reform wave is worthy of being called The New Era in Politics. See article, "Why There Should Be Only Two Political Parties."

IF THE SPIRIT OF REFORM TO SUPERCEDE THE PARTY?

This question arises in the minds of many, especially when our attention is being called daily to the great stride that Philadelphia is making in the line of reform, and when it keeps one guessing what will be the next move. It also moves one to think what the cause was of this great political upheaval, and to the reformer it is a great satisfaction to know that such a thing can take place so suddenly, yet, if one should calmly consider the matter, he will see that it was but the natural outcome of necessity, growing out of the prevailing filth and corruption. The reformer will sometimes lose faith and wonder if it is not likened to Jonah's gourd, that grew up so suddenly and then as mysteriously withered away.

When you consider that the growth of this reform was practically first instituted through the instrumentality of one man, John Weaver, we would not be compelled to do so much guessing if he had given the public a more definite reason for the sudden change; whether it was through prayer, as many people suppose, or, did the religious wave from Ocean City, whose Mayor and other city officials were converted, reach Philadelphia. Whatever it may be, Mayor Weaver is entitled to the most worthy commendation, and we would like to be in position to give honor to those

to whom honor is due, whether it be of conviction like that of Paul, when he professed conversion on his way to Damascus, or through some other influence. If so, then he and the world would be so much the better for such a proclamation from him, while the public will still remain in this same state of guessing, and it will naturally cause them to continue to uphold the stand he has taken, while many might believe he is a traitor to those who elected him to power. There has been great praise accorded by a discerning public for the stand which Mayor Weaver has taken, and it is only natural for one to ask for more light on the subject. This is likened to a colored brother who was overtaken by a thunderstorm, and between the flashes of lightning and the heavy peals of thunder, the darkness being so great that he could not see his way, he thought it best to offer up a prayer, saying "Lord, if it pleases thee, I would like to have a little more light and less thundering."

Now, those who are so very exuberant over the great victory, had better reflect and think a while. It is not in reality a victory by the people; it is all through the Mayor, and whether or not he has gained the victory over the influences which once held us like fetters of brass; but now we must wait and see the wonder of the Lord revealed, whether it will be the god of mammon or the true God who will be the controlling power at our next election, and see if these same good principles can be maintained for some time to come.

Now, while I do not claim to be a prophet, yet I am fearful because of the apathy of the people, and instead of applying the motto of "Eternal Vigilance is the Price of Liberty," the enemy will seek to put into operation the former vicious ways, because they will become desperate through the recent conditions which have been brought to bear by our Mayor, and not through the sentiment on the part of the majority of the voters. As conditions now exist, it can be well called the New Era in Politics.

This new era will be marked by great interest in the coming election—in fact, over the entire world, because at present there is an entirely new departure in the world of politics, and it will necessitate the marshaling of all the available forces to sustain the man who would dare to break away from the gang which was leading him as well as the city to destruction and disgrace, and by his acts he should be honored by having the good judgment to act as the passage in the Scripture which says, "A wise man changes his mind, but the fool never." Now, whatever his motives might have been, and whatever the success of the coming election may be, the world will be wiser and Philadelphia can bring such influence to bear that the reform will supercede the party when the party has over a hundred thousand majority, and many thousands more would be added because of the low moral condition of some people who are made so from the physiological effect of the 250,000 saloons in the United States, and Philadelphia having her portion, which from this the enemy of good government will draw a large amount of resources from the various parts of the United States, because emergency demands the same, even if the re-

former does not raise the question of the right of the saloon, because the reformer is not as astute or alert to the outcome as the enemy, as they have a business interest as well as the spoils that goes with the offices when the battle comes off between the partisan and reformer, and if the reformer is successful, this epoch will be evidence that the world is growing better.

OBESITY A DISEASE.

At middle age certain organs lose functional activity and shrink and waste away, demanding less blood and nerve energy. This decreased need for nutrition, if not heeded, will result in taking into the body more food than can be oxidized and used, either to build up tissue or for the generation of heat and energy. The result is kidneys, liver, and other excretory organs are overworked in the effort to remove the body wastes and become diseased. Then nature stores up this foul material in the form of fat in all the lymph spaces, between the fibers of the muscles and in every other odd corner in the body where it can be stowed away. In time this lifeless, useless structure of fat crowds out muscle, gland, and other normal tissues and takes their place. This is what is known as fatty degeneration, and always shortens life, ending often in sudden death from heart failure, apoplexy, diabetes, or kidney disorders.

The prevention of obesity means regulation of diet, especially in middle life and when changing from an active out-of-door occupation to a sedentary indoor life. Often the amount of food should be cut down from one fourth to one-half, especially avoiding fats and sweets, also soft foods, which tend to gormandizing from deficient mastication and too hasty eating. No wine, beer, or alcoholic drink or tea or coffee should be used. At meals even the use of water should be restricted. Exercise should be taken in the open air, and deep breathing practiced to increase the intake of oxygen and burn up and oxidize bodily toxic matter.

For women who, though overstout, yet retain a fair amount of physical vigor, the day should begin with a cold bath, plunge, spray, cold-towel rub, or sponge bath, after which should be taken active exercise in the form of work, either in the open air or in a well ventilated room, horseback riding, bicycling, or a brisk walk for an hour or more. Exercise in a well ventilated gymnasium may be substituted for the out-of-door, but is not so effective and invigorating.—*Housekeeper.*

P. S.—If the reader should be desirous of reducing his avoirdupois, and has not been successful by the advice given as above stated, the author would be glad to give to the rightful owner of this book his experience and knowledge of many years how one may reduce their avoirdupois without undergoing the many inconveniences that are attended in the regulation of their diet, also to any one who is not as fleshy as they desire to be, and how they may become so.

AN ANTI-CIGARETTE MOVEMENT IN SPAIN.

The London Globe reports that the government of Spain has had brought to its attention the evils of racial degeneration due to the excessive use of tobacco, especially by the young. The Minister of the Interior, it is said, has drafted a bill absolutely prohibiting the sale of tobacco, cigars, or cigarettes to any person under seventeen years of age, under penalty of fines of from $10 to $100 for each offense, and of imprisonment in aggravated cases. It is said that the youth of Spain, especially the working classes, are largely illy-nourished and of feeble constitutions, and that much of their scanty income is wasted on tobacco, thus keeping up and aggravating the evil. Tuberculosis makes great ravages among them, and the state of affairs is such that the government evidently thinks it full time to inaugurate a social reform to curb the evil, as far as the use of tobacco by the young is concerned.

LINCOLN AND LEGAL SUASION.

Legal suasion for the drunkard maker,
Prison suasion for the statute breaker.

The Maine law was passed in 1851, and the Prohibition principle was submitted soon in many other States. Mr. Lincoln became one of its foremost champions in Illinois. In 1854 he first spoke in favor of prohibition before the members of the legislature and upon its submission to the people he campaigned in favor of the measure in 1854 and 1855, at Jacksonville, Bloomington, Decatur, Dansville, Carlinville, Peoria and many other places. The gist of Mr. Lincoln's argument was as follows: "This legalized liquor traffic as carried on in the saloons and grog-shops, is the tragedy of civilization. Good citizenship requires that what is right should not only be made known but be made prevalent; that what is evil should not only be detected and defeated, but destroyed. The saloon has proved itself to be the greatest foe, the most blighting curse upon our modern civilization. We must not be satisfied until the public sentiment of this State and the individual conscience shall be instructed to look upon the saloon-keeper and liquor seller, with all the license earth can give him, as simply and only a privileged malefactor—a criminal."—*Camden Outlook.*

TEMPERANCE PAYS.

"So essential are steady hands and bright wits in our trade that under the rules of our union no drinking man can stay in the organization. The first time a member or the union goes on a job under the influence of

liquor he is suspended for a month and fined. For the second offense he is summarily expelled, without hope of reinstatement. It's pretty drastic treatment, but we have found it the wisest way to deal with the matter."

This plain statement, made in a Philadelphia paper by a constructor of elevators, is as good a temperance sermon as ever was preached.

It is practical, and goes to the point. A man doesn't need a "better nature" to be appealed to by such an argument as this. It hits all alike where the nerves are tenderest, in a vital spot.

There used to be a widespread delusion that worked incalculable injury, especially to the impressionable and unthinking young. It was to the effect that the best workmen in all lines drank. The delusion is rapidly dying. And it will be a happy day for all mankind when all men thoroughly recognize the fact that no man who drinks much liquor is as efficient in any line of labor as he would be if he did not drink at all.

The building of elevators is by no means the only business in which drinking is a disqualification. The railroads, the telegraph companies, and all the other big commercial, industrial and financial organizations are drawing the lines closer and closer every day against the man who drinks.

Why, hard drinking is held to be a disqualification in the saloon itself. The drinking bartender cannot hold his own against the sober one.

No business man on earth knows better than the saloon-keeper himself that sobriety is the first essential of successful business. And the value of the man who "never drinks behind the bar" is at a premium.

There is a lesson here that ought to be easy for every man to learn and for every boy who hopes to make the best of himself to store away as one of the most precious and important treasures of his education.

To the youth who is tempted to drink there is no more important lesson than this, that in these times, as never before, temperance is not only a virtue, it pays, and is one that, in all the catalogue of virtues stands first and best.—*Camden Outlook.*

DRINK AND THE POCKETBOOK.

EMPHASIS ON AN IMPORTANT SIDE OF THE LIQUOR QUESTION.

The liquor traffic has many sides. It may be that the financial side is less important than some others, but it should not be left out of consideration. Broken hearts, ruined homes, and lost souls are results that cannot be passed by lightly, but for the present the money side of the matter is before us. A nation cannot increase or decrease its wealth at will. It would be impossible to plan a colony of a hundred thousand men in the Sahara desert and make each one worth a million dollars in a dozen days. It is true, also, that if one-fourth of a nation's capital is invested in any

one industry, not more than three-fourths is available for all other lines of business. Whatever money a man spends for liquor he cannot spend for anything else. We are interested to know whether Solomon told the truth when he said that "the drunkard shall come to poverty." He used the word "winebibber," but it can stand for the user of any kind of intoxicants. This verse links the drunkard with the glutton and the sluggard—all are headed toward poverty. The word translated, "poverty," has more in it than our English word. "The winebibber shall be dispossessed," is a good rendering. This shows not only the poor condition of the drunkard, but also the course by which he has arrived there.

1. *The drunkard himself.* In one sense the drunkard must decide every question relating to drink—he is the court of last resort and must say "yes" or "no" to every temptation, but, while this is true, other characters figure prominently. The drinker is the cause of his own indigence from two standpoints. The first is his inordinate desire for drink. Solomon talked of a man in whom the habit of intemperance was well formed. The process by which one becomes a drunkard may be slow or rapid, the causes are various, but we are dealing with the finished product of the saloon. He has cultivated a taste for liquor. The thirst grew insensibly, but gradually. At first the drink was sickening, perhaps, then it was bearable, later it become desirable, while now the fumes of whisky or beer appeal to the appetite in a most tempting way. One who has not been caught in the toils of strong drink cannot understand its slavery. This insatiate desire, if yielded to, is a constant drain upon the pocketbook. It requires much money to produce it, and it is not satisfied until it has taken the last farthing—is it then satisfied? Go to the prison and ask a score of men who pawned articles or broke chests open for money to buy more liquor whether the appetite departs with the last dime. The grave itself is the only refuge for nine men in ten. The drunkard causes his own poverty, too, by a lack of self-control. Desire for drink might cause a great deal of unrest, or even physical suffering, but if it is controlled firmly, the purse will not suffer. All know that a physical appetite clamors for recognition—the desire for drink most vigorously, perhaps, of all. Whether one can or cannot keep from drinking has no special bearing here, for the fact is that the drunkard does not control himself, and if he cannot, he is a pitiable sight. His will has been forced to abdicate its throne and destructive appetite has been crowned with his own consent. Since his will has become measurably powerless, to that degree he has been made more like the machine, or the animal.

2. *The oppressor.* Left to themselves, few men would go to the gutter. They are imposed upon by others. The oppressor may be an open foe. A man that is in the employ of the devil understands how to secure the downfall of his enemy. If a noble youth or a reformed drunkard can be made to stumble by sinister methods, the result is gained and results favorable to themselves are all that whisky men desire. Frequently the oppressor is a pretended friend. It is a common sight to see one man

coaxing another to go into a saloon and have a social glass. That costs the man thus invited nothing, but a treat is expected, which is a double pull on his purse. All saloons are fitted up to make their customers enjoy themselves. One can find almost anything there to tempt men to enter and remain. All this is done under the guise of friendship. If the customer had no purse, and the keeper had no coffer, or if the till of the latter could not be filled from the pockets of the former, there would be no music or works of art. It seems that if no other cause would drive a man to be temperate, the idea of being cheated out of money under the pretense of friendship would be effective in turning one the other way.

3. *Drink itself.* Drink itself is one of the most powerful agencies for producing poverty. To procure it requires money. It is true that much is given away among companions, but what is so received is in the end the most costly of all. Breweries and distilleries intend that every swallow shall be paid for, and the final cost falls upon those who drink. When we learn that the sale of malt liquors in New York city average more than a barrel for every man, woman and child; Chicago and Philadelphia nearly two barrels for each inhabitant; in Boston more than two barrels; in St. Louis and Cincinnati more than three barrels; in Newark, N. J., nearly five barrels, and in Milwaukee seven barrels, do we doubt that strong drink requires money? The above figures do not include distilled liquors and wines. The use of liquors begets a desire to squander money. Drink makes most people liberal. Money is free as long as it lasts. Common laborers often come out of a three days' spree $25 to $50 poorer than before. One's own appetite requires a larger expenditure, and the circle of friends increases by the unwritten code of intemperance. Gambling is inseparable from drinking in this age, and furnishes a new channel for the outflow of money.

Drink also destroys the ability to earn money. The capital melts away and the debt accumulates, if the man can find credit. Business expediency should put a stop to drinking, if no higher motive can appeal to a man. It is becoming harder and harder for an intemperate man to secure a good job on the railroad. Some roads will employ no man who goes into a saloon, and will discharge an employee for the first offense. Others that are less rigid will give the sober man preference over another applicant for a position who indulges in drink occasionally. If one of two men is to be discharged, the temperate is retained and the intemperate dismissed, if other things are equal; the ability for a drunkard to earn money is growing less and less every year. Much of what has been said about railroads is equally true of other lines of business.

One might reply that the circulation of money is essential to business prosperity. That is true; but there is no circulation about the drunkard's money. To circulate means to go round and round, permitting the same man to buy with it and sell for it. That would be more like business, but money spent for liquor does not circulate; it moves forward, but does not return. It ends in the pocket of the brewer and distiller, and the great

majority of it stays there. The ragged, red-nosed, blear-eyed drinker sees it no more. He sells the little cottage that his wife's money helped to buy and rents a home. A little later he moves into a poorer house, that he can get for less rent, and then he moves every month or two to dodge the angry landlord. But the manufacturer of his destruction stops renting and buys a home on a good street. Later he builds a beautiful residence on the chief avenue or boulevard, surrounds himself with all modern conveniences, and smiles at the folly of those who made him a millionaire. The brewer is the dead sea of the drinker's finances. Nothing has been said of the physical suffering that drink entails upon the individual and his family, or of its curtailed happiness and social ostracism. The ruined reputation and blackened character of the drinker have not been referred to, but it is hoped that enough has been written to cause the reader to see that there is a pocketbook side to drink, and that that aspect of the question has some importance. To the manufacturer and seller of intoxicants it is the all-important consideration. But why should they be allowed to fatten on the weakness and folly of men?—Prof. J. M. Phillippi, in N. P. Observer.

A TERRIBLE CHARGE.

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"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for the answer to the Judge's question.

The Judge waited in dignified silence. Not a whisper was heard anywhere, and the situation had become painfully oppressive when the prisoner was seen to move, his head was raised, his hand was clinched and the blood had rushed into his pale, care-worn face.

Suddenly he arose to his feet, and in a low, firm, but distinct voice, said:

"I have! Your Honor, you have asked me a question, and I now ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here, before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as the jury in the case, for their verdict is in accordance with the evidence.

"But, may it please the Court, I wish to show that I AM NOT ALONE RESPONSIBLE FOR THE MURDER OF MY WIFE!"

This startling statement created a tremendous sensation.

The Judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused for a few seconds, and then continued in the same firm, distinct voice.

"I repeat, Your Honor, that I am not the only one guilty of the murder of my wife. The Judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before His Judgment Throne, where we all shall be righteously judged.

"If it had not been for the saloons of my town, I would never have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband. But to-day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hung by the strong arm of the State.

God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy, and our little home was a paradise.

"I was one of those who signed remonstrances against reopening the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the Judge who sits on this bench, all voted for the saloons. By their votes and influence saloons were reopened, and have made me what I am."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The Judge made a motion as if to stop further speech, when the speaker hastily said:

"No! No! Your Honor; do not close my lips; I am nearly through.

"I began my downward career at a saloon BAR—legalized and protected by the voters of this town. After the saloons you allowed have made me a drunkard and a murderer, I am taken before another BAR—the bar of justice, and now the law-power will take me to the place of execution and hasten my soul into eternity. I shall appear before another bar, the JUDGMENT BAR OF GOD, and there you who have legalized the traffic will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic —alone responsible for the murder of my wife? Nay, I, in my drunken,

frenzied, irresponsible condition, have murdered ONE—but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation to-day with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind; but God Almighty's truth.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty with me, before God and man, for the murder of my wife.

"Your Honor, I am done. I am now ready to receive my sentence, and be led forth to the place of execution. You will close by asking the Lord to have mercy upon my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this dreadful traffic."

SWEARING A SAFETY VALVE.

Swearing has become such a custom with many that they apparently resort to it as a safety valve. This custom of giving expression to one's feeling is apparently as old as the human race, as we have many accounts of such references in the Bible, by referring to where Job's wife advises him to curse God and die, and as an evidence of this custom in Bible times, this was one of the Ten Commandments, "Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless who taketh his name in vain;" therefore, this custom of swearing is not only a violation of God's law, but a violation of the state law, and there being a penalty attached to each and every oath. If this law were enforced, and each one had to bear his own proportion of penalty, and as many times as he has violated the law, the whole nation would be bankrupt. It will be useless to go into a lengthy detail of this present custom, as one can scarcely walk a block unless he hears an oath from some one, often from persons of whom you would expect better language. The effect of this habit is far more reaching in its influence than many are aware of, as imitative habit is one of man's inherent qualities, and when a boy hears or sees a well-dresssed gentleman using such indecent language, the boy reasons at once, it is man-like, for this reason this custom is acquired very young. The influence of such is a great hinderance to producing a good class of citizens, as any one who takes upon himself the custom of swearing does it knowingly, that it is a disrespect to his Creator by defying His Commandments, and for the same disrespect the young man will be more inclined to disrespect his parents. If you show me the young man continually using cuss-words, you need not look any further for his reputation if you should be desirous of securing his services, because he is doing so knowingly in violation of good manners.

There are many bad effects the habit of swearing produces on the person; the greatest is, it is mostly used in anger, and often on the person

upon whom the vengeance is designed; and because of this, animal passion at that time predominates over reason, and can only be compared liken to certain animal that makes very loud noise before the fray begins, each endeavoring to intimidate the other by the loud noise, and when the boy or man uses such indecent language as swearing in a controversy or a dispute, he not only excites anger in his opponent, but instead of the cursing being a vent to his inward wrath, it only has a tendency to excite himself to a greater anger, as the words spoken by himself have an influence on his own personal being; therefore, because of this low distasteful custom of swearing there is no doubt but what there are thousands of crimes committed, and many murders have resulted because of the first beginning of cuss-words.

If any reader should be desirous of abandoning the habit of swearing, and is unable to do so, the author would only be too glad to give him advice how he may overcome his besetment.

ONE OF THE EVILS OF LEGISLATION.

One of the evils which accompany the concentration of vast trade interests managed by one or two or half a dozen master minds is the united power which they are enabled to exert to influence legislation. Every legislative season we witness at every state capitol the workings of these corporations whose interests are supposed to be threatened by hostile legislation. It would be more correct to say that their workings are not seen for they operate under darkness and in secret and we see only the consequences of their bad activity. Theirs is like the work of the cut worm. Its presence is not suspected until the blade of corn begins to turn sickly yellow and the once vigorous and promising stalk withers and dies. At its root or in its heart the substance has been eaten. And likewise, when a law is proposed which promises much for the public good, honest men favor it. Many of them speak for it bravely. But of a sudden their tongues are palsied, their vigorous support fails. They "see in a new light" as the phrase goes but it is the light of the dark lantern, it is the light of the lobby lawyer who works mostly after midnight. When once he touches an honest heart, manhood withers and decays and that is why so many men who have sat in legislative assemblies, council chambers or state capitols of national congress, wear that look of sickly fear lest honest people may see their cankerous hearts, may see the cut worm's blight, may smell the pottage for which they have sold their souls.

SALOONS IN FULL BLAST.

Editor "The Ram's Horn."

Replying to your inquiry. The election last January was a victory for the "wet" forces. We now have twenty-nine saloons in full blast. There

is no building by the railroad company. A syndicate that wished to invest half a million dollars in this town, providing the saloons were shut out, after investigating conditions, decided not to do so.

The clerk in the Cleveland Trust Company's bank here said she noticed a very marked difference in the amount of money deposited by the laboring men now and when the town was dry. Very many of the railroad employes, who used to make monthly deposits, now turn their time checks over to the saloonkeepers before pay day.

I am as sorry as any one to record such facts as these, but we must face the truth, and meet conditions as they are. I have been informed, but have not fully verified the statement, that the Cleveland Brewing Company is buying all the choice lots they can in town, hoping, it is thought, to be able to control the votes of future tenants. One sometimes feels like crying out, "O Lord, how long!"

We believe, however, that God is in His world and in His own good time "we shall reap if we faint not."

Collinwood, O. C. L. P.

(The above is a fair sample of conditions which may be expected in any city which deliberately turns its back on a great opportunity and allows the saloon to triumph. Editor.)

SEVEN REASONS WHY.

An article giving numerous reasons why the British government ought not to take over the sale of intoxicating drinks recently appeared in a journal published on the other side of the water. The gist of the argument may be thus presented:

1. It is to give general consent to that which most people consider a great evil.

2. It is making the liquor traffic respectable.

3. A man begins in respectable municipal saloons, and goes down to the lowest grogshops.

4. It would not eliminate private profit. Brewers and distillers would not be affected.

5. It would not eliminate political influence. The publican is not so important a factor as formerly.

6. It would not be obtained easily. Too many statesmen are financially interested. Lord Salisbury owns 11 public-houses; Lord Dunraven 11, the Duke of Derby 72, the Duke of Bedford 50, the Duke of Devonshire 47, Lord Hartington 6, the Duke of Rutland 37, the Duke of Northumberland 36, Lord Dudley 33, Lord Cowper 22; total 325.

7. The Trade is against it.

THE PARENTS' PART.

Don't make either the boy or girl blush by teasing them about love affairs. No doubt they have love's young dreams and ideals. Guide them so that they shall have proper young associates of both sexes at home, and never notice the extra time spent in adjusting neckties and trying to cultivate whiskers, or, if a girl, the extra care about clothing; and if given to melancholy and other morbid mental symptoms, plan a picnic, horseback ride, or mountain climb, or get them interested in some useful employment.

If the youth can be led to settle on some future life purpose and be induced to plan and prepare for it, half the battle is won. A worthy life aim is a beacon light which will guide the young into the safe haven of a manhood made stable by a foundation of good health and good habits.

The mother's work for her daughters should be to teach by precept and example self-control and the need of directing life's words and acts by rules founded on correct principles instead of the impulses and emotions. Teach them to respect themselves too much either to mutilate their bodies by wrong habits of dressing, eating, drinking, idleness, or dissipation, or their minds and morals by vain thoughts and imaginations or giving way to nervous hysterical outbursts of passions and emotions. Tell them of the terrible life destruction and disasters that have resulted from screaming at fires and raising a panic, even when there was no cause for excitement.

Encourage the bewildered youth to speak freely of his doubts, fears, and skepticism to father and mother, and don't make him feel that they and the Lord both look upon him as a doomed, incorrigible reprobate. The Master did not reproach a doubting Thomas because he must have absolute sight before he would believe.—*Housekeeper.*

THE POWER OF A CHILD.

It was evening, and Brown's saloon was filled with a noisy throng of boys and men, when suddenly above the din a childish voice arose in song, and through the thin partition came the words:

Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it, then, where'er you go.

"That's my daughter Bessie," said the saloonkeeper. "I don't take much stock in such songs, but she learnt it at Sunday-school."

"Better hush her up, Brown,; she'll hurt your business," whispered a man.

The clear, childish voice again took up the refrain:

Take the name of Jesus with you,
As a shield from every snare,
If temptations round you gather,
Breathe that holy name in prayer.

A young man standing by the bar resolutely put down his glass and went out; another young man—his companion—followed him. "What's the trouble, Will?" questioned his companion.

"Trouble enough. I've a praying mother, Tom, who has been all my life praying for me, and I had forgotten till a moment ago. That song recalled it. I am lost—forever lost!"

"Not if that song be true, Will. I had a praying mother myself, once, and God knows I loved her, though I have never tried to follow her counsel."

The young men gazed on each other in blank despair.

"What is there in the name of Jesus to save?"

As if in answer, the sweet, childish voice reached them still:

Oh, the precious name of Jesus,
How it thrills our souls with joy!
When His loving arms receive us,
And His songs our tongues employ.

"I can't give up drink now," said Will, as he clasped his hands in mute dispair.

"O, Will, let us break away from it altogether; it is destroying our lives."

"If I only could! Oh, if I only could!"

"If that song be true, we need not despair. The dying thief was saved on the cross, and we haven't gone that far yet. Come across to my room. I've a Bible there in my trunk that mother gave me."

The young men entered the room, and bent close over the open Book which had been sealed to them so long.

"Whosoever will, yet him take." "Ho! every one that thirsteth, come." "I came not to call the righteous, but sinners to repentance." What new and wonderful meaning the words held! How they thrilled the hearts of the young men with hope and courage!

"'Though your sins be as scarlet.' That's me," sobbed Will.

"But read on, read on! It says, 'They shall be white as snow.' Oh, the beauty of such religion which can blot out the wickedness of the past and preserve us from future evil!"

It is three weeks later, and in a quiet home, far from the din of the city, a sad-faced mother is performing her usual round of duties.

"It is so long now," she sighed, "and then it was a mere line, stating that he was well. O God, preserve my boy, and bring him to Thy kingdom."—*Camden Outlook.*

POWER OF MONEY.

There never has been a time in the world's history that conditions are so favorable to bring out all the attributes belonging to the human race. The predominate nature is to secure riches, because of our present conditions for the growing of wealth, and as wealth has increased the same has caused those who have not been blessed with a large amount of worldly goods to be tempted to procure money at a sacrifice of their reputation. They act on the spirit of the advice the father gave to his son, to get money honestly if you can, if not, get it anyhow. This same principle is being perpetuated like-father-like-son, and because of this predominating principle, riches beget a desire for riches. Not a miserly riches but for pomposity, because of those who are reputed to be wealthy make such a gorgeous display his desire for wealth increases, and he is not willing to plod his way like many he knows have done to be wealthy, and without investigating how they became so, and before they will resort to plodding, like a few that I refer to, their early history will prove that plodding was their success, such as Wanamaker, Armour, Carnegie, and many others might be mentioned, they will prefer to take the short cut to get rich, and invest their all or mortgage their future to procure riches, by so doing they have given way to the gambling propensity.

But to avoid such a spirit of getting money anyhow, they should read those books which tend to develop a regime of thought that will cause you to shun the attempt of making money in any other way except honestly. If the reading of the story of a desperado, we would naturally suppose the reading of a book entitled, "Success and Achievers" would cause a young man to establish a record of a good character and an honest business man.

The writer is so firmly convinced in the principles of sowing seeds of thought, he donated to the Y. M. C. A., of Camden, a number of these books of the above title, of which he at that time had the honor of being one of the directors, but believing in the saying in honor, preferring another, the older giving a place to the young, the honor of being a director was transferred to his son. But his absence did not transfer his interest as an evidence of the same those who may perchance to read the many advices that this book contains to the young man.

CONCLUSION.

Believing that many of the subjects of this book will be criticised as to the author's motive, and for this reason I wish to disabuse from the minds all such who may criticise other than a good purpose, and believing there are many individuals as well as the rulers of our government who are deficient and obtuse regarding the knowledge of the nation's need, and have endeavored to write in this terse manner.

Hoping these gems of thought will take root in the minds of those who have erred in judgment in the selection of the business or the mistake some have made in forming false appetites, and all that may read will be received in good faith of its purpose, and be benefited thereby. But knowing that many of the subjects are not in harmony with the way some people make their living of holding political offices, and from the business they are engaged in, and may incur the ill will of some one whose business is affected thereby, and will receive the approbation of others who are opposed to such business because of the many useful advices, but I having a conviction of the old adage, "The greatest good to the greatest number," and the spirit of Abraham Lincoln, "Good will to all and malice toward none," I have been impressed to write my way of thinking, and have also inserted the writings and sayings of others, believing that many will be benefited morally, physically, and financially, by practising the many sayings and advices. Trusting they will be received with the same good intention as is often said, "Our best friends tell us of our faults and show us how to correct them."

Yours respectfully,

S. B. GOFF.

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